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PARONOMASIA

IN THE OLD TESTAMENT

DISSERTATION

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PREFACE.

THE occurrence of the figures of paronomasia in the Old Testament has often been noticed. Besides occasional remarks in many commentaries to the Old Testament on single passages where these figures occur, some writers have devoted special chapters to this subject.*

All these treatises, besides giving numerous examples from the Old and New Testaments, contain many valuable observations and comments on the use and force of these figures.

Most of this literature, however, being out of print and rare even in University libraries, came to my knowledge after the material for this study had been collected and partly arranged; and it will, I hope, be found that the present essay was not forestalled by the above-mentioned writings. It differs from them, not only in the completeness of the material here presented, the result of repeated

* Among the more noteworthy references may be mentioned: Glassii, *Philologia Sacra*, ed. Dathe, p. 1335-1342; Elsner, *Paulus Apost. et Jesaias Propheta inter se comparati*, Vratislaviae, 1821, p. 23-27; Gesenius, *Lehrgebäude der hebräischen Sprache*, 1830, §§ 237 f., p. 856-860, and Wenrich, *De poeseos Hebraicae atque Arabicae commentatio*, Lipsiae, 1843, p. 241 f. 263. — Besides these briefer notices the subject has been treated in monographs by I. F. Boettcher, *De paronomasia finitimisque ei figuris Paulo Apost. frequentatis*, Lipsiae, 1823, and Io. Christoph. Decker, *Dissertatio inaugur. de paronomasia sacra praeside Chr. Ben. Michaelis*, Halis, 1737. — Alliteration, from the point of view of a metrical form of Hebrew poetry, has been discussed in a series of essays by Julius Ley: *De alliteratione, quae vocatur, in sacris Hebraeorum litteris usurpata* (Progr.), Heidelberg, 1859; *Die metrischen Formen der hebräischen Poesie*, Leipsic, 1866; *Grundzüge des Rhythmus, des Vers- und Strophenbaues in der hebräischen Poesie*, Halle, 1875, and in several articles in the *ZDMG*, XX., p. 180-184, and *Jahrbücher für Philologie und Pädagogik*, 1864, p. 246-258, and 1865, p. 69 ff.

reading of the Hebrew text of the Old Testament from beginning to end, but also in the more methodical and systematic manner of the treatment, and in the comparison drawn between the use of these figures in the Old Testament and in other literatures.

In the list of the passages in which paronomasia occurs, the alphabetical order of the stem-consonants of the first part of the combination is followed. In cases where the second word coincides with the end of the first, that of the second part is followed. *Nomina deverbalia* follow the order of their initial consonants, while proper names are arranged according to the stems from which they are etymologically derived; for inst. צַחַק under יַעֲקֹב, צַחַק under יַעֲקֹב, etc. — Of each distinct paronomasia, only one example is quoted, mere reference being made to the others. In addition to this, a list has been prepared of all the passages of the Old Testament in which paronomasia occurs, arranged in the order of the books.

In addition to the Hebrew, the English rendering, as well as that of the ancient versions, are given in those cases where it seemed to be of interest to text criticism.

I desire to take this opportunity of expressing my thanks to Dr. Weissbach, Librarian of the Royal University Library of Leipsic, for his kindness in placing at my disposal some of the above-mentioned rare dissertations on paronomasia. I am especially indebted to my teacher, Prof. Paul Haupt, for many valuable suggestions, and for his generous permission to use his library, in which I collected most of the philological and critical material embodied in this essay, otherwise inaccessible to me. Finally I wish to acknowledge my deep obligations to Prof. George F. Moore, of the Andover Theological Seminary, who, as editor of the "Journal of Biblical Literature," in which the greater part of this essay was originally published, gave it the benefit of his careful editorial supervision, and of his well-grounded erudition in the Old Testament literature.

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PART I.

I. PARONOMASIA IN GENERAL.

A. NATURE OF PARONOMASIA, ITS RELATION TO OTHER FIGURES, AND ITS LIMITS.

§ 1. *Name and Definition.*

THE figures based on similarity of sound found a place in the rhetoric of the Greeks and Romans, being classed among the figures of words (*σχήματα τῆς λέξεως*, *figuræ verborum*).

Plato refers to them under the general term of "ἴσα" (Symp. 185°). The equally comprehensive term "ἴσα σχήματα" is still used by Hermogenes (*περὶ μεθ. δειν.*, II., 426, ed. Spengel). The more special terms *παρίσσωσις* and *πάρισον*, *παρομοιώσις*, *ὁμοιοτέλετον*, used first by Arist., *Rhet.*, III., c. 9, passed over into the general use of later rhetoric, and with their variations and further differentiations, as *παρόμοιον*, *ὁμοιόαρκτον* or *ὁμοιοκάταρκτον*, *ὁμοιοπτωτον*, *ὁμοιοκατάληκτον*, *ἰσοκατάληκτον*, became, aside from many inconsistencies of definition,¹ characteristic of this chapter in ancient rhetoric, the usual terminology for the likeness or similarity of sound at the beginning and the end of words, either in immediate succession, or in the same clause.

It must, however, be borne in mind that in the older rhetoric these figures were not considered from the point of view of the similarity of sound for its own sake, but rather as an element of the periodical structure, to mark the end, or help the recognition of its divisions. Thus they were associated with antithesis; comp. Arist., *Rh.*, III.,

¹ Thus *παρίσσωσις* is applied by Arist., *l.c.*, to the equality in length of the clauses of a period ("ἐὰν ἴσα τὰ κῶλα"), cf. also Dion. Hal., *De compos. verb.*, c. IX., Cornif., IV., 20, 27; the later rhetoricians use for it the more appropriate term *ἰσόκωλον*, and *παρίσσωσις*, when the equal members also terminate in equal sounds. *πάρισον* is restricted by Hermog. (*l.c.*, p. 421) to the combination of various compounds of the same stem ("ὅταν τὸ αὐτὸ ὄνομα ἄλλην καὶ ἄλλην προσλαβὼν συλλαβὴν διαφόρως διανοίας ἔχῃ"); by others it is applied either to any similarity of sound in general, or in the initial consonant; cf. Alexander, III., 40; Tiberius, III., 74, 440; Quint., IX., 3, 75 ss. For the latter is used, besides *ὁμοιόαρκτον* (Maxim. Planudes Schol. to Hermog., V., 511, 6, ed. Walz), also *παρόμοιον* (Donatus to Ter. Eun., 780, Diomedes, II., 441), and *ὁμοιοπρόφορον* (Mart. Capella, V., 514).

c. 8; Dion. Hal., Ep. II. ad Amm., c. 2; De admir. vi., c. 40; De Thuc. hist. jud., c. 24; Cornif. IV., 14, 15.²

The post-Aristotelian terms *παρήχησις* and *παρονομασία* were applied to the greater or less similarity of sound of whole words, without regard to the kola of the period. *παρήχησις* is defined by Hermog. (περὶ εὐρέσεως, 251, ed. Sp.): *κάλλος ὁμοίων ὀνομάτων ἐν διαφόρῳ γνώσει ταῦτὸν ἡχούντων· γίνεται δὲ ὅταν δύο ἢ τρεῖς ἢ τέσσαρας λέξεις ἢ ὀνόματα εἴπῃ τις ὁμοία μὲν ἡχούντα, διάφορον δὲ δῆλωσιν ἔχοντα*. Among the examples which he gives are: *πείθει τὸν πειθίαν* (Xen. Hell., VII., 1, 41); *Εὐπείθει πείθοντο* (Od., XXIV., 465); and *ἔλεσι — ἐλεῖν — Ἐλειοι* (Thuc., I., 110).

The term *παρονομασία* is applied by Hermog. (περὶ ἰδ. β', II., 367, ed. Sp., where he treats of the various kinds of *δριμύτης*) to the use of the same word in its proper and transferred sense: *ὅταν κυρίῳ τινὶ ὀνόματι ἢ ῥήματι χρησάμενοι εἴτ' εὐθὺς ἐπόμενοι τούτῳ χρησώμεθα, καὶ ἐφ' οὗ μὴ κύριόν ἐστι πράγματος· οἷον* (Dem., 9, 17) *εἰ μὴ καὶ τοὺς τὰ μηχανήματα ἐφιστάντας εἰρήνην ἄγειν φήσετε, ἕως ἂν αὐτὰ τοῖς τέχεσιν ἤδη προσαγάγωσιν*; and, probably dependent upon Hermog., Tiberius (p. 556, 1): *ὅταν προειρημένου τοῦ κυρίου παρονομάσῃ τις αὐτοῦ τὴν μεταφοράν*; and not much differently Phoebammon, who (p. 500, 10) considers *π.* a species of *πλοκή*: *θέσις τῆς αὐτῆς λέξεως ἐπ' ἄλλον καὶ ἄλλον σημαينوμένου κατ' ἐναλλαγὴν τοῦ νοῦ, ὃ πλοκῆς ἴδιον*. Generally, however, the term *παρονομασία* receives in ancient rhetoric a wider scope, being applied to the proximity of two words varying only slightly in form, and having a different meaning. Thus, Alexander (περὶ σχήμ.): *βαρὺν μεταποιήσαντες ἑτέραν κινήσωμεν ἔννοιαν· οἷον* (Thuc., II., 62) *μὴ φρονήματι μόνον ἀλλὰ καὶ καταφρονήματι*. Almost the same words are used by Herodian. So also the Roman rhetoricians, who, for the most part, render *παρονομασία* by *annominatio*. Cic. (De orat., II., 63, 256; comp. III., 54, 206): *quod habet parvam verbi immutationem . . . ut nobiliorem mobiliorem*. This definition is copied by Aquila Romanus and Mart. Capella. A detailed definition, or rather description, of *paronomasia* is given by Cornif. (IV., 21): *attenuatione aut complexione eiusdem litterae* (example, *venit* — for *veniit* from *veneo* — *quam Romam venit*); *productione* (*hunc āvium dulcedo ducit ad āvium*); *brevitate* (*tantum cūriam diligit quam Cūriam*); *addendis litteris* (*temperare — obtemperare*); *demendis litteris* (*lenones — leones*); *transfereendis* (*vano — navo*); *commutandis* (*deligere — diligere*); *casus*

² Comp. also Gerber, Die Sprache als Kunst, II.², p. 134 ff.

commutatione. Quint., IX., 3, 66 ss., also includes the repetition of the same word in a different sense, or in the same meaning, but with a qualifying addition (*homo, hostis homo*), and the change of prepositions in compounds.³ The repetition of a word in two different meanings is also designated by a special term: *ἀντανάκλασις* (Alex., p. 37, *ἀντιμετάθεσις, σύγκρισις, or πλοκή*; Cornif., IV., 14, 20, *tractio*, which he applies also to the repetition of a word in the same sense — *ἀναδίπλωσις*). The recurrence of a word in different cases is usually called *πολύπτωτον*, while that of the same stem in various derivations *παρηγμένον*, comp. Jul. Rufinianus, p. 51, 33: *cum ex supra dicto verbo aliud derivatur*, giving as examples: *gravis graviterque, voce vocat*, etc. The term *ἐπαναστροφή κατὰ συλλαβήν*, lastly, is used by Hermog. (p. 286, 7) for the repetition of the end-syllable of a word at the beginning of the following, *ὅταν τις μίαν λέξιν μερίσας τὰς τελευταίας συλλαβὰς ἀρχὴν τοῦ ἐπιφερομένου ποιήσῃται κώλου* (evidently an error for *τῆς ἐπιφερομένης λέξεως*) *ὥς . . .* (Thuc., VIII., 16) *Σαμία μία ναῦς . . . καὶ . . .* (Hom., II., II., 758) *Πρόθοος θοὸς ἡγεμόνευεν*.

In modern treatises, the terms used for figures brought about by coincidence of sound are: *Alliteration*, — a word coined by the Italian humanist Joannes Jovianus Pontanus, who lived in the 15th century, — the recurrence of the same initial letter (or its phonetic equivalent) in two or more words in close or immediate succession; *Rime*, in its wider sense, for the agreement of sound at the end of words; with the rime may also be mentioned *Assonance*, in a nar-

³ The difference between *parechese* and *paronomasia* in the old rhetoric is variously defined by modern writers. Thus, for instance, Blass (*Attische Beredsamkeit*, II., p. 160), *parech.* is the similarity of sound within the same clause, *paron.* the play with the same word or word-stem in the same or a different meaning. Others (comp. Buchhold, *De Paromoeoseos apud veteres Romanorum poetas usu*, Diss., Lipsiae, 1883, p. 32) assign to *parech.* the combination of words of the same root, and to *paron.* the similarity of two words in sound. But it would seem that the ancients made no real distinction between *paron.* and *parech.* Thus Zonaeus (*περὶ σχ.*, III., 169, and Anon., III., 185, ed. Sp.), after defining and illustrating *paron.*, add: *ὁ καὶ παρήχησις ὀνομάζεται*. So also Eust. (Hom. II., II., 758, V., 350) uses the terms interchangeably. How little the old rhetoricians and scholiasts kept the single terms and definitions asunder shows, for instance, Greg. Corinth. in a scholion to Hermog., *περὶ μεθ. δειν*, CXVI., VII., p. 1262, 15, ed. Walz: *ἃ δὲ νῦν αὐτὸς λέγει πάρισα, τινὲς παρονομασίαν ἐκάλεσαν, ἄλλοι δὲ καὶ παρήχησιν, οἷον, κατηγορήσω γὰρ αὐτὸς ἐγὼ τῆς ἐμῆς εἴτε ἀπορίας, εἴτε ἀνοίας*. The term *parechese*, moreover, was not adopted by the Roman rhetoricians, and even in Greek rhetoric, where it originated, it seems not to have been much employed, and was ultimately superseded by the term *paronomasia*.

rower sense, for the likeness of the vowels without that of the consonants in the end-syllables of words, as, *nice* and *might*, *feel* and *need*, is very frequent in the Romance languages, especially Spanish, in a wider sense, for the coincidence of sound in general; and *Play upon words* (pun, quibble), when, by the combination of words of similar sound, a witticism or jest is produced.

The Arabian grammarians use as a general term for the plays brought about by the similarity of sound, *ġinâsun*, or *taġnîsun*, words derived from the Latin *genus*, homogeneity, or the causing of homogeneity.

In Hebrew, we find in Qamchi's commentary to Micah i, 10 the expression *לִשְׁוֹן נוֹפֵל עַל לִשְׁוֹן דֶּרֶךְ צָחוֹת*, vox coincidens (sono) cum alia, elegantiae causa.⁴

§ 2. *Relation of Paronomasia to Other Devices of Style.*

In paronomasia, the physical side of language, its phonetic material, is employed as a means of style. The tropes and other figures are concerned, as it were, with the psychical side of language, *i.e.* with the effect brought about by the special signification, or grammatical and logical relation, of a word or clause. Paronomasia leaves these elements unaffected. Its material is the sound, and although it attains, as will be seen below, many and various ends, its primary object and immediate effect is simply to attract the ear, and by it the attention to the sound.

Of all devices of style, *Onomatopœia*, the imitation of the sound of an object, be it a single word, or the rhythmical movement of a series of words, is most cognate to paronomasia, as both paronomasia and onomatopœia operate with sound, and bring out to a certain degree the picturesque and plastic element of language. A language rich in onomatopœia is apt to indulge, therefore, in plays of sound, as one figure suggests the other. Thus, in the Old Testament, the passages which abound in onomatopœia, abound also in paronomasia, and, indeed, both figures are often found united.⁵ The difference between onomatopœia and paronomasia, however, is that in the one the sound

⁴ As the term paronomasia is the most frequent and the most comprehensive in ancient rhetoric, it has been adopted in this study, for the sake of brevity, as a general denomination for the whole range of the figures of sound in the Old Testament; a proceeding which is further justified by the traditional use of the term.

⁵ Comp., for inst., Is., cc. xxiv.-xxix.

is used to represent a sensation or impression, that is, to reflect the effect produced by the object on the perceiving subject,⁶ while in the other it points out the mutual relation of two ideas. In onomatopœia, the sound is made to conform to the sensation, and is thus used in its natural union with the meaning of the word; in paronomasia, however, the sound is, as it were, separated from the meaning of the word, and depends for its effect upon the accession of another equal or similar sound.⁷ Onomatopœia thus characterizes, paronomasia combines; the former brings out more the symbolic, picturesque side of language, the latter more the musical, harmonious element.

Paronomasia is independent of *Rhythm* and *Metre*. Even regularly recurring alliteration and rime are possible in a non-rhythmical diction, *i.e.* a diction without equal and regular intervals marked by an ictus.⁸ They may, however, support the rhythm, bringing the metrical joints more into relief. But there can be rhythm without metre. Such, for example, are the rhythms in the Old Testament poetry which vary in accordance with the emotion to be expressed,⁹ and those found in popular songs. Of this irregular or non-metrical rhythm, the figures of paronomasia may become a constituent element, and compensate for the lack of a strict ictus by giving prominence to certain words or syllables, and thus effecting a division and grouping in the diction.

§ 3. *The Sphere and Value of the Figures of Paronomasia in General.*

The figures based on the similarity of sound probably date beyond the rise of any regular literature, and originated in popular poetry and proverbs. Even now so-called popular songs are marked by strong rhythms, intonations and cadences of tone, with alliterations and assonances; and many proverbs and witty idiomatic sayings derive much of their point from this element, to which they frequently owe their popularity and preservation. It is true that alliteration makes its appearance in a most conspicuous manner in

⁶ Comp. Steinthal, *Abriss der Sprachwissenschaft*, I., p. 376.

⁷ Comp. Gerber, *Die Sprache als Kunst*, II., p. 113, 130.

⁸ Comp. Westphal, *Metrik der Griechen*, II.², p. 30; Gerber, *l.c.*, p. 351.

⁹ Lobeck, *Aglaophamus*, II., p. 853, observes this also in reference to the verses of the Greek oracles: *poesim sacram neque olim legibus metricis inserviisse neque nunc adstrictam teneri.*

earlier Latin, and in Old-German and Anglo-Saxon poetry; but poetry could avail itself of alliteration as a distinguishing feature only when it found in the language a series of alliterative combinations and formulæ. Speaking of these figures in general, it can be said that they recommend themselves by their very nature to the popular mind and the popular ear. They are not concerned with lofty transformations of meanings, or with the intricacies of construction, bringing out the subtle relations of thought, or the fine middle-tones of feeling and expression; they work immediately as a concrete sensuous means, appealing directly to the ear, and by it, not so much to the intellect as to the attention, imagination, and emotion. They are, on this account, easily formed and easily appreciated even by the untrained mind. Similar sounds suggest one another, and it is often more difficult to avoid them than to combine them. "Similarity of sound," says Grimm, "enters easily into language unsought and unintentionally, and was probably early employed by most peoples in poetry, or, at least, in formulæ or proverbs."¹⁰

From the popular language, these figures passed over into literature as a device of style, and, unlike the higher beauties of thought and expression, their proper home in literary style will have to be sought in a diction which approaches the popular speech. Single figures are peculiar to the genius of certain languages, as, for instance, alliteration to that of the Gothic family; nevertheless, it can be said that they are, in general, not entirely alien to any language or species of literature. Georg Ebers has found alliteration and rime in Old-Egyptian,¹¹ and that alliteration was not unknown to the Assyrians will be seen later. The literary sphere and the merit of the single figures of paronomasia will be discussed further on. Here, it may be said, in general, that, by virtue of the manifold effects which similarity of sound can produce, it lends itself as a means of style to almost any kind of literature. In the first place, there is a natural force and charm in the harmony of sound and sense.¹² It is keener and livelier in a primitive phase of language and culture, but is, by the very nature of speech, inherent in language as such. Every

¹⁰ *Zur Geschichte des Reims*, Abhandlungen der Berliner Akademie, 1851, p. 697: "Gleichklang findet sich leicht unbeabsichtigt und von selbst ein, und ist wahrscheinlich von den meisten Völkern schon in frühen Zeiten in der Dichtung oder doch in Formeln oder Sprichwörtern angewendet worden."

¹¹ Comp. "Nord und Süd," I., pp. 1 ss.

¹² Cic., Orat., XLIX., 163: *duae sunt res, quae permulceant aures: sonus et numerus.*

original and vigorous language retains to some degree a tendency to symbolism and painting by tones and sounds.¹³ This exhibits itself most markedly by the formation of onomatopœia, but also by arranging the words into a sound-picture, which, in combining, by the congruence of sound, correlated ideas, make, as it were, the sound an echo to the sense. "It is," says J. Schneider, "the effect and utterance of a general æsthetic law innate in all language, by reason of which we are fond of giving, by means of the assonance of the various members, an adequate symbolical expression not only to ideas cognate in meaning and derivation, but also to those which are opposite to one another."¹⁴ Besides this flattering of the ear, and satisfaction of an æsthetic feeling, there is also an intellectual pleasure experienced in these figures based on the general principle of the similarity in the dissimilarity which underlies them, which also plays a great part in the phonology of language.

Judiciously employed, and subordinated to the higher ends of speech, these figures can be made to give tone and color to an entire passage. In prose, they may serve to bring into relief the most important ideas, to combine correlated words by the concrete bond of sound, and to impress them on mind and memory. In poetry, they contribute to its music, and give it characteristic tone and energy. They support the serenity and liveliness of comedy, while to the tragic tone they may convey a certain dignity and solemnity.¹⁵

¹³ Comp. Rehdantz, Demosth. Neun Philippische Reden., Index I., s.v. Alliteration.

¹⁴ System und geschichtliche Darstellung der Deutschen Verskunst, Tübingen, 1861, p. 66, § 59: "Es ist Wirkung und Aeussierung eines allgemeinen in jeder Sprache liegenden Schönheitsgesetzes, kraft dessen man sich gedrungen oder veranlast sieht, nicht nur den Sinn- und stammverwandten, sondern auch den entgegengesetzten Begriffen des wechselnden Gedankenspieles auch in der Sprache durch den antönenden Gleichklang verschiedenartiger Glieder einen entsprechenden Ausdruck zu geben." Comp. also Dion. Hal. De comp. verb., c. 20: *δεῖ τὸν ἀγαθὸν ποιητὴν τε καὶ ῥήτορα μιμητικὸν εἶναι τῶν πραγμάτων, ὑπὲρ ὧν ἂν τοὺς λόγους ἐκφέρῃ, μὴ μόνον κατὰ τὴν ἐκλογὴν τῶν ὀνομάτων, ἀλλὰ καὶ κατὰ τὴν σύνθεσιν.*

¹⁵ Cic., De orat., II., 61, 248: *hoc mementote quoscumque locos attingam, unde ridicula ducantur, ex iisdem locis fere etiam graves sententias posse duci . . . nullum genus est joci, quo non ex eodem severa et gravia sumantur.*

B. THE USE OF PARONOMASIA IN THE CLASSICAL, AND SOME OF THE MODERN, LANGUAGES.

§ 4. *Alliteration and Rime.*

Alliteration is the simplest, most frequent, and probably the oldest form of paronomasia. It was the formal principle of Old-German, Anglo-Saxon, Old-Scandinavian, and it is still of Icelandic, poetry. The basis of the verse (at least, in Old-German poetry) was the accented and the most emphatic words, and these, as a rule, two in the first hemistich ("Kurzzeile"), and one in the second, were bound together by the equal *anlaut*, whence alliteration was called "Stabreim," and the alliterative words or syllables "Lied-stäbe," as the bearers and supporters of the whole verse or line ("Langzeile").

Alliteration as a regular form of diction can produce an imposing effect only so long as language and people are still in a primitive stage of development: when language is as yet more the symbolical expression of perception than of the logical idea; when the consonants still retain their original hardness and sharpness; when the organs of speech are still strong and rough, and the ear susceptible to the sensuous, plastic formation of the words; and when the contents of the poetry are simple and natural.¹⁶ In a more softened and developed condition of language, and to a more advanced and refined esthetic feeling, regularly occurring alliteration would have the same effect as the frequent pounding or stamping of the popular speaker. Thus alliteration, as a form of poetry, was, from the 9th century on,¹⁷ under the influence of ecclesiastical poetry, gradually supplanted by the less obtrusive rime, which has become an essential element in modern poetry.¹⁸

Assonance, or the vowel-rime in the middle of the word, is, as was said above (§ 1), favored by the Romance languages with their

¹⁶ Comp. Vilmar, *Deutsche Literaturgeschichte*, Marburg & Leipzig, 1873, p. 23; J. Ley, *Metrische Formen*, p. 11.

¹⁷ In old-English poetry, alliteration lingered until the 14th century; comp. Laymon's poem, "The Brut," and "Pierse the Plowman." Still later alliteration is much employed by Spenser in "Faerie Queene" and "Shepherd's Calendar."

¹⁸ "The Germanic stabreim [alliteration] is more spiritual and ideal; the Celto-romance rime more sensuous and real." Adolf Ebers, *Allgemeine Geschichte der Literatur des Mittelalters im Abendlande*, III., p. 8; comp. also G. G. Gervinus, *Geschichte der deutschen Dichtung*, I.⁵, p. 121 f.

richness in sonorous vowels. It may be considered as an unfinished rime.¹⁹

In the classical languages, alliteration and rime never attained to the importance of an organic element of poetry. Classical poetry did not need it and did not want it. The metres and rhythms of Greek and Latin based, not on the accent, but on the symmetrical division of the words, make the whole language resounding and waving with music; the echoing of similar sounds would only disturb the harmonious and majestic movement of the metres. Rime appeared in Latin poetry only after it had ceased to be read metrically. But even as an accessory ornament of style, alliteration and rime were little cultivated in Greek, although it had, like Latin, by reason of its flexions, an especial aptitude for the rime (ὁμοιόπτωτα). The Greeks paid but little attention to similarity of sound in itself, unless it served the symmetry and balance of the period, or carried with it some point of meaning (α δρυμύτης).²⁰ Still there can be found instances of conscious alliteration and ὁμοιόπτωτον in almost every classical author. "The painting by letters," says Rehdantz,²¹ "was deeply established in the artistic feeling of the classical authors." For instances in Homer comp. Bekker, *Homerische Blätter*, p. 185-193, and in general Mähly, *N. Schweizerisches Museum*, 1864, p. 245 ff.

These figures were in greater favor with the Romans,²² perhaps by reason of their proneness to fulness of speech and tautology. Alliteration in Latin is prominent in the Saturnian verse; it obtrudes itself in Ennius and Plautus. In the former, sometimes all the words of a verse are alliterative; e.g. *Annales*, 113: O, Tite, tute tati tibi tanta tyranne tulisti; 558: Machina multa minax minitantur maxima muris. It fades away in later poetry the more it comes under Greek influence.²³ Vergil employs it, especially in splendid

¹⁹ "Prevalence of consonants exhibits a predominance of the reasoning mind; prevalence of vowels a predominance of sensuous emotion." "Alliteration sounds like character, Assonance like music." Gerber, *Die Sprache als Kunst*, I., p. 202; II., p. 163.

²⁰ Comp. above, § 1, p. 2.

²¹ Demosth., *Neun Phil. Reden.*, Index I., *l.c.*

²² On alliteration in Latin, comp. Naecke, *De allit. sermonis Latini*, Rhein. Mus. III. (1829), p. 324 ff.; Bergk, *Opusc. Phil.*, I., p. 101; Ed. Wölfflin, *Die alliterirenden Verbindungen in der Latein. Sprache*, *Sitzungsbericht der Bayrischen Akademie*, 1881, p. 1 ff.; L. Buchhold, *De Paromoeseos apud veteres Roman. poetas usu* (diss.), Leipzig, 1883; C. Boetticher, *De Alliter. apud Rom. vi et usu* (diss.), Berlin, 1884.

²³ Comp. Westphal, *Griechische Metrik*, II.², p. 38.

descriptions. So, for inst., *Æn.* I., 51 ss. (description of the dwelling of *Æolus*); II., 201 ss. (*Laocoön*); III., 412 ss. (*Scylla* and *Charybdis*); IV., 175 ss. (*Fama*).²⁴ In *Apuleius*, there is what may be called a renaissance of alliteration after *Cicero*.²⁵ Among prose writers, alliteration is characteristic of *Cicero*, especially in the excited and pathetic passages of his orations, and in solemn perorations; it was employed to a certain degree by *Sallust* and *Tacitus*.²⁶ But in Latin, as in the Teutonic languages, alliteration existed before the rise of any regular literature. It is found in many ancient phrases of a popular, religious, and judicial character. So also is the rime in Latin met with in the phraseology of witchcraft and incantations.²⁷

In the Germanic languages, alliteration, though as an organic element of poetry superseded by the rime, yet remained a favorite ornament of ordinary diction. In English, it is conspicuous after the 14th century, especially in *Spenser*. *Shakesp.* occasionally ridicules it.²⁸ Still he was not unmindful of its power to give coloring and add to the solemnity of the description of a scene. *Macb.*, I., 1: "Fair is foul and foul is fair: Hover through the fog and filthy air"; *K. Lear*, I., 1: "Though last not least in love"; *Cymb.*, IV., 2: "With wildwood leaves and weeds." Of recent writers who employ it, *Dickens*, *Tennyson*, and especially *Swinburne*, who is excessive in the use of it both in poetry or prose, may be mentioned.²⁹

Among German writers, alliteration is conspicuous in *Fouqué*, *Rückert*, in *Simrock's* translations of alliterative Old-German poems, in *Richard Wagner's* dramas, and especially in *Wilhelm Jordan*, who, in his "*Nibelunge*," even tried to revive it as a metrical form.³⁰

²⁴ Comp. *Kvičala*, *Neue Beiträge zur Erklärung der Aen.*, p. 447.

²⁵ Comp. *H. Kretschmar*, *De Latinitate L. Apulei Madaurensis*, p. 11 ff.

²⁶ For instances in *Tac.*, comp. *C. Boetticher*, *l.c.*, p. 39 ff.

²⁷ On rime in Latin, comp. *Ed. Wölfflin*, *Der Reim im Lateinischen*, *Archiv für latein. Lexicographie und Grammatik*, I., p. 350 ff. and: *Zur Alliter. und zum Reim*, *ibid.*, III., p. 454.

²⁸ *Love's Labours Lost* (itself an alliteration), IV., 2: "I will something affect the letter, for it argues facility: The preyful princers pierc'd and prick'd a pretty pleasing pricket." *Mids.*, V., 1: "Whereat with blade, with bloody blameful blade, he bravely broached his boiling bloody breast."

²⁹ Comp. the latter's stanza: "When the hounds of spring are on winter's braces—The mother of months in meadows or plain—Fills the shadows and windy places—With lisp of leaves and ripple of rain." Professor *Gildersleeve* kindly calls my attention to the fact that *Kölbing* has collected a vast number of examples in his recent edition of *Byron's Siege of Cor.*

³⁰ Comp. the passage: "Das leise Gelispel im Laube der Linde;—Wie am Felsen gebrochen das Brausen der Brandung."

§ 5. *Alliteration and Rime in Formulæ and Proverbial Phrases.*

The sphere of alliteration and rime common to all languages is in proverbial phrases and other brief sayings which have become stereotyped or idiomatic expressions. In these syntactically co-ordinated words, as a rule synonyms, or words related to one another in meaning, are combined by the sound to give an idea greater emphasis and solemnity, or merely more fulness.³¹ The function of the similarity of sound in this case is to rivet the important and cognate words together, and thus give them a higher union. It is a kind of an incomplete reduplication with the advantage of variety and of representing the same idea from another side. This use of the figures is quite in harmony with their presumable origin. The popular speech, as it delights in re-echoing of sounds, so, by reason of its hardness and vigor, is fond of fulness and exuberance of expression. Similarity of sound affects the feeling as well as the meaning. On this spontaneous, psychological process many of the so-called popular etymologies are based. With "stand" is associated "stop, stay, stiff, stick"; with "glow," "gleam, glitter, glisten," and so on.³² But it has its reason perhaps also in the nature of language. For, in any original and homogeneous language, particular combinations of consonants are found to occur frequently in stems of the same primitive signification, so that, of a given number of words having the same combination of consonants, many will be more or less nearly allied in sense. On the other hand, cognate words will often be found together as the ideas or things which they represent usually belong to the same sphere.

Such combinations are, for instance, λιμοὶ καὶ λοιμοί, Hesiod. *Ἔργα, 226; Matt. xxiv. 7; ζῶν καὶ πνὸν, Acts xvii. 25; φθόνος φόνος, ἀσύνετος ἀσύνθετος, Rom. i. 29; — purus putus; inter sacrum et saxum; domus duellique; sane sarteque, bene beateque; felix faustus; do dico addico; maria montesque polliceri; oleum et operam perdere; — near and dear; tear and wear; part and parcel; forgive and forget; fast and furious; — Stock und Stein; Stumpf und Stil; Weg und Steg; Dach und Fach; Hülle und Fülle; Sang und Klang; — dru et menu; sain et sauf; bel et bon; fort et ferme; ni

³¹ Comp. Dietrich, *Abhandlungen zur hebräischen Grammatik*, p. 249 ff.

³² Comp. Georg von der Gabelentz, *Die Sprachwissenschaft, ihre Aufgaben, Methoden und bisherigen Ergebnisse*, Leipzig, 1891, p. 131 and 221.

pain ni p  te ; ni vu ni connu. — In some of these combinations, the second part is obsolete and meaningless in itself, and is simply an onomatopoetic echo of the first word : toil and moil ; might and main ; or, even the whole combination has no longer any etymological signification, and owes its preservation and use to the similarity of sound : pell-mell ; harum scarum ; helter skelter. The striving after similarity of sound occasionally influences not only the choice of a word, as, for inst., in Latin : an albus an ater, instead of the more usual niger, but also the phonology. So, for inst., in German : l  gen und tr  gen, originally triegen ; in Italian : greve, alongside of grave, in combination with leve.³³ In some of these formul  e, words of opposite meaning are combined, but with the object of expressing absoluteness, totality either including by this union all parts of a thing, or indicating indifference towards the contrast : from top to toe ; head and heel ; amidst trials and triumphs ; through thick and thin ; in Freud und Leid ; W  lder und Felder, etc.

   6. *Play upon Word: its Relation to Alliteration and Rime.*

In plays upon word, besides the similarity in sound, some point in the meaning of the combined words is taken into consideration. Alliteration, rime, and assonance can therefore be comprised as sound-paronomasia, because the whole stress in them lies on the congruence of sound only, while plays upon word can be considered as sense-paronomasia. Alliteration and rime combine preferably synonyms and co-ordinated ideas (comp. the preceding   ), while play upon word has to do with an antithesis, or some surprising contrast ; or, in alliteration and rime, one idea is expressed by two words ; in play upon word, two opposite, or at least different, ideas find expression, as it were, in one word, or in two words pronounced alike. Sound-paronomasia is a spontaneous outgrowth of the genius of language, or, at least, engendered by instinct and natural law ; sense-paronomasia is rather an artificial offspring of the former. The line of separation between both is, moreover, uncertain and shifting ; in many cases only the connection can decide.

In the modern understanding, a play upon words implies a verbal jest, or even something of the ludicrous and ridiculous. To this, ancient rhetoric applied the term γελο  ον, of which several kinds were

³³ Comp. von der Gabelentz, *l.c.*

distinguished,³⁴ while for those plays which fall under paronomasia a certain pungent form of expression was sufficient.

The play upon words can be divided into plays upon common nouns, and those upon proper names.

§ 7. *General Sphere of Play upon Words.*

Unlike alliteration, plays upon words are more frequent and easily formed in languages in proportion as they are less original and poor in words. Greek is more moderate in the use of play upon words than Latin, although the latter has less aptitude for them, and its play upon words have somewhat of the sternness and severity of the Roman character. Of the modern languages, German has less than English, while they are all excelled in the frequency of play upon words by French, by reason of its numerous homonyms. For, while alliteration attaches itself preferably to synonyms, the favorite domain of plays upon word are homonyms. While alliteration is most effective in lyric poetry, and in passages of a descriptive and pathetic nature, where it aids in arousing a certain disposition of the soul, and causes it to hold fast to emotions, the proper sphere of the play upon word would be in the "middle speech," as in conversations, the epistolary style, in proverbs, epigrams, satires, and dialogues,³⁵ where a jest is admissible. But it may have its place in grave and excited speech, giving it a tinge of sharpness and sarcasm. Thus Demosthenes, for instance, wields the play upon word as a mighty weapon of his δεινότης, and in a similar manner was it employed by the greatest prophets in their most earnest sermons.³⁶

§ 8. *Play upon Common Nouns in the Classical and Modern Languages.*³⁷

The ways of producing a play upon words are numerous and various.

³⁴ Comp. Volkmann, *Rhetorik der Griechen und Römer*, p. 288.

³⁵ Arist., *Rhet.*, III., 2, 7, says, the sophist employs homonyms, the poet synonyms: τῶν δ' ὀνομάτων τῷ μὲν σοφιστῇ ὁμωνυμῆσαι χρήσιμοι· παρὰ ταύτας γὰρ κακουργεῖ, τῷ ποιητῇ δὲ συνωνυμῆσαι.

³⁶ Comp. Cic., *De oratore*, II., 61, 248: Hoc mementote, quoscumque locos attingam, unde ridicula ducantur, ex iisdem locis fere etiam graves sententias posse duci. . . . Nullum genus est joci, quo non ex eodem severa et gravia sumantur; and Quint., VI., 3, 68: Quid ironia? nonne etiam, quae severissime fit, joci prope genus est.

³⁷ On play upon words in Greek, comp. C. Holzinger, *De verborum lusu apud Aristoph.*, Vienna, 1876; Grasberger, *Die griechischen Stichnamen*, Würzburg,

1. As the chief point in the play upon word is the combination of two contrasting ideas, it can be effected by a single word, which either unites in itself two different meanings, or suggests by its form another word similar in sound, but different in signification, and is employed with this object in view.

a. The first, *i.e.* the ambiguous interpretation of words, was suggested by the oracles.³⁸ Comedy chiefly made use of it as a means of γελοῖον. Aristoph., *Peace*, 1286: θωρήσσοντο (they armed themselves, and they got drunk), comp. *Frogs*, 941 (βάρος), 1002 (πνεῦμα); Plaut., *Captivi*, V., 68: invocatus (invited, and uninvited); Terence, *Eun.*, III., 1, 13: mirum (wonderful, and queer), comp. III., 1, 19. But the tragedians also employed it in the service of tragical irony. So especially in Soph. *Oedip. King*.³⁹ In Demosth., 9, 5: οὐδ' ἤττησθ' ὑμεῖς, ἀλλ' οὐδὲ κεκίνησθε (nor have you been defeated, on the contrary you have not even been dislodged from your position—you have not even stirred from your place), comp. Demosth., 3, 5 (σωθείς), 4, 26 (ἀγοράν); Cic., *Verr.*, I., 121: jus Verrinum (the laws of Verres, and the juice of a wild boar). Some one said: Cadmus was the first postboy; he carried letters from Phoenicia to Greece. Seine Frau ist ihm theuer (dear or costly). In Rückerts' *Macamen des Hariri*, 26: Darf ein Gläubiger sich wahrsagen lassen? Ja! das Lügenreden soll er hassen. Wie wenn ich sehe mein Bruder ist unbedacht? Er werde von dir unter Dach gebracht. Ambiguous words are also the point of many riddles and puzzles.

b. The second implies the allusions to words of similar sound, and, in general, the jocose, often arbitrary, use of speech which does not shrink even from the distorting of words, or division of syllables, and deviation from the usual pronunciation, the παραπεποιημένα, παρὰ γράμμα σκώμματα and μεταστρέφειν ὄνομα, in Arist., *Rhet.*, III., 11. It borders on parody, and has its proper sphere in comedy. Aristoph., *Knights*, 59: βυρσίνη (instead of μυρσίνη); Plut., *Anton.*, c. 81: οὐκ ἀγαθὸν πολυκαισαρία; ὦ Bδεῦ δέσποτα (instead of ὦ Ζεῦ). Sueton, III., 42, relates that Tiberius was called Biberius, propter nimiam vini aviditatem. Platen, *Oedipus*, Nimmermann for Immermann. Shakesp., *Caes.*, I., 1: What trade art thou? . . . a mender of bad soles . . . a surgeon to old shoes; when they are in danger I

1883;—in Latin, Ed. Wölfflin, *Das lateinische Wordspiel*. Sitzungsbericht der Bayerischen Akademie, 1887, II., p. 187 ff.

³⁸ Comp. Rehdantz, *Demost. Neun Phil. Reden.*, Index I., sub "Wordspiel."

³⁹ Comp. Arnold Hugo in *Philologus*, XXXI., p. 66 ff.

recover them. Antisthenes (in Diogen. Laert., VI., 3) said of a student he needed γραφιδίου καινοῦ (και νοῦ); in Italian: spirito divino (di vino). Racine, *Les Plaideurs*, III., 3 (Petit Jean): Quand je vois les États des Babiboniens (Babylon.), Transférès des Serpens (Persans) aux Nacédoniens (Macéd.), etc. Sheridan, *The Rivals* (Mrs. Malaprop): Sure, if I reprehend (compr.) any thing in this world, it is the use of my oracular (vernacular) tongue, and a nice derangement (arrang.) of epitaphs (epithets).

2. But play upon word, as it is commonly understood, and as illustrated by the definitions and examples given by ancient rhetoric of paronomasia (comp. above, § 1), implies the combination of two words of like or similar sound, but with different meanings.

a. Of this class, the use of one and the same word in two different senses (*antanaclasis*) most resembles the preceding.

a. The two different meanings may be proper and natural to the word. Arist., *Rhet.*, III., 11, speaking of the ἀστειῶν in style, quotes Isocr., 4, 110: τὴν ἀρχὴν τῇ πόλει ἀρχὴν εἶναι τῶν κακῶν; comp. 2 Cor. v. 21: τὸν μὴ γνόντα ἁμαρτίαν ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν. Ovid's *Metam.*, XI., 488: egerit hic fluctus aequorque refundit in aequor. Shakesp., *Merch. of Ven.*, V., 1, 129 f. (Portia): Let me give light, but let me not be light; For a light wife doth make a heavy husband. Milton, *P. L.*: At one light bound high overleaped all bound. Proverb: In thy youth learn some craft, that in thy old age thou mayest get thy living without craft. Platen: Mag er im Anzug sein (approaching)! Mein Anzug (suit of cloth) passt nicht für den Krieg. Rückert, *Weisheit der Brahmanen*: Ahnen ehrt ihr nicht, sonst würdet ihr dies ahnen. Lichtenberg, *Vermischte Schriften*: Der Pastor baut den Acker Gottes, und der Arzt den Gottesacker. Haug: Du flogst ja Hymen's Tempel zu, Jetzt ringest Du die Hände: Zu welchem Ende freitest Du? Ach Gott! Zu meinem Ende. Louis XVI. asked Bièvre for a calembour. Sur quel sujet votre majesté désire-t-elle? Sur moi. Mais, Sire, un roi n'est pas un sujet.

β. The same word is used first in its proper sense, then in a transferred sense. Demoth., 19, 289: ἐγὼ δὲ οὐ τοῦτο δέδοικα εἰ Φίλιππος ζῇ ἢ τέτνηκεν, ἀλλ' εἰ τῆς πόλεως τέτνηκε τὸ τοὺς ἀδικούντας μισεῖν καὶ τιμωρεῖσθαι. Matt. viii. 22: ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτοὺς νεκρούς. Sueton, Nero, 39: quis negat Æneae magna de stirpe Neronem? sustulit hic matrem, sustulit ille patrem. Shakesp., *Oth.*, V., 2 (Othello, with the light in the hand, about to kill Desdemona): Put out the light, and then put out the light. Hamlet, III.,

4, 34 f.: Leave wringing of your hands: peace! sit you down, And let me wring your heart.

γ. The meanings are the same, but in the second member of the combination, the word is qualified or emphasized. Epigr.: πρὸς Διὸς εἰ με φιλεῖς, Πάμφιλε, μή με φίλει. Martial: Atque ut vivamus vivere desinimus.

δ. Words of different meaning are either spelled alike (*homonyms*), or pronounced alike. Heraclitus, LXVI. (ed. Bywater): τοῦ βιοῦ οὐνομα βίος, ἔργον δὲ θάνατος. Amari jucundum est si curetur, ne quid insit amari. Shakesp., Caes., III., 1: O, world! thou wast the forest of this hart; And this indeed, O, world! the heart of thee. Rückert, *Weisheit der Brahmanen*: An Manen glaubt ihr nicht, sonst würden sie euch mahnen. Platen, *Verhängnissvolle Gabel*: Fixe ideen und Dukaten, die man Füchse nennt.

ε. Plays upon word produced by a *change of voice of the verb*. So in the famous saying of Aristippus: ἔχω οὐκ ἔχομαι. Demosth., 45, 37: ἐπιτροπεύσαι — ἐπιτροπευθήναι. Gal. iv. 8: νῦν δὲ γνόντες θεὸν, μᾶλλον δὲ γνωσθέντες ὑπὸ θεοῦ. Hor.: Graecia capta ferum victorem cepit.

ζ. A cognate class which is of great effect in antithesis and oxymoron consists in the juxtaposition of a simplex with a compound, or of two different compounds of the same stem. Soph., Ant., 1261: ἰὼ φρενῶν δυσφρενῶν ἀμαρτήματα; comp. 1277. Lys., 14, 29: μεταμέλει — μέλει. Demosth., 1, 19: εἰ δὲ μὴ προσδεῖ, μᾶλλον δ' ἅπαντος ἐνδεῖ τοῦ πόρου; 4, 3: ἀθυμηθέν — ἐνθυμηθέν. Isocr., 9, 55, comp. Xen., Mem., II., 1, 9: γνώμη συγγνώμης. Emperor Julian: ἔγνω, ἀνίγνω, κατέγνω. The old rhetoricians bring forward as an example the following (comp. Rhett., Gr. ed., Spengel, III., p. 36): to a contentious vintager was said: αἱ ἄμπελοί σου οὐ κλήματα ἀλλ' ἐγκλήματα φέρουσιν. In the New Testament, this kind of paronomasia is especially affected by Paul; 2 Cor. viii. 4: ἀπορούμενοι, ἀλλ' οὐκ ἐξαπορούμενοι, comp. v. 6, vi. 10; Phil. iii. 3: βλέπετε τὴν κατακομήν, ἡμεῖς γὰρ ἔσμεν ἡ περιτομή (English version: concision — circumcision; Luther: Zerschneidung — Beschn.). Enn., amicus certus in re incerta cernitur. Cic., Cat., I., 11: ut abs te non emissus ex urbe, sed inmissus in urbem, in Pis., 5, 11: non interfuisti solum, verum etiam crudelissime praefuisti. Ter., And., IV., 4, 38: Provolvam teque in luto ibidem pervolvam. Aspiro dum exspiro. Man proposes; God disposes. Qui s'excuse, s'accuse. Lass auf dich etwas rechten Eindruck machen, So wirst du schnell den rechten Ausdruck finden; Und kannst du nur den rechten Ausdruck finden, So wirst du schnell den rechten Eindruck machen.

e. Play upon words which imply a "parva mutatio verbi," either by change, or by addition and detraction of a letter. Plato, Lach., 188^b: ἐμοὶ μὲν οὖν οὐδὲν ἄηθες οὐδ' αὖ ἀηδὲς ὑπὸ Σωκράτους βασανίζεσθαι; Phaedr., 83^a: ὁμότροπός τε καὶ ὁμότροφος γίγνεσθαι; Prot., 322^c: πόλεων κόσμοι τε καὶ δεσμοί; Demosth., 8, 27: μέλλει πολιορκεῖν — μέλει γάρ τινι τούτων τῶν τὴν Ἀσίαν οἰκούντων Ἑλλήνων, comp. 6, 15, and Soph., Ant., 1334; 9, 35: μέλλομεν καὶ μαλκίομεν; Isocr., 9, 45: ἡγούμενος ἀλλ' οὐκ ἀγόμενος; Æschin., 3, 78: οὐ γὰρ τὸν τρόπον ἀλλὰ τὸν τόπον μόνον μετήλλαξαν. Aristoph., Frogs, 740: ὅστις γε πίνειν οἶδε καὶ βίνειν μονον; 1057: χέσαιτο γὰρ εἰ μαχέσαιτο; 1434: ὁ μὲν σοφῶς γὰρ εἶπεν, ὁ δ' ἕτερος σαφῶς. Ter., Heaut., 356: Tibi erunt parate verba, huic homini verbera; And., 218: inceptiost amentium, haud amantium. Plaut., Trin., III., 2, 43: Is mores hominum moros et morosos efficit. Cic. Verr.: Sicilia te non praetorem, sed praedonem habuit; Velleius, 2, 108: Marbod natione magis quam ratione barbarus; Cornif., IV., 29: Videte iudices, utrum homini navo an vano credere malitis. Shakesp., Macb., I., 7, 4: And catch with his surcease success; Merch. of Ven., IV., 1, 123: Not on thy sole, but on thy soul. Milton, P. L., V., 869: To begirt the Almighty throne Beseeching or besieging; Abraham a Sancta Clara: Dermalen gilt Argentum mehr als Argumentum. Platen, *Verh. Gabel*: Soll ich dem Herrn mit dem Flegel die Beine beflügeln? Uhland (*Den Landständen*): Den wird man für erlaucht erkennen, Der von dem Recht erleuchtet ist. . . . Der wird als Bürger sich bewähren, Der seine Burg zu shirmen weiss. To Napoleon's saying, L'empire c'est la paix, was retorted, L'empire c'est l'épée.

§ 9. Play upon Proper Names.

A name, as representing something individual, is especially a tempting mark for a witticism or pun. There is, moreover, another element in the playing with proper names. There is, as it were, an innate desire in every one to etymologize; *i.e.* to explain the origin of words and their mutual connection,⁴⁰ and the explanation of proper names, or the connecting of things and events with the significations of names, are the favorite field of this tendency. This practice prevailed in various times, peoples, and languages. Heinrich Brugsch says of the Egyptian monuments that "they afford numerous instances

⁴⁰ Comp. Forstemann, *Ueber deutsche Volksetymologien* in Aufrecht und Kuhn's Zeitschrift für vergleichende Sprachforschung, I., p. 1 ff., Georg von der Gabelentz, *Die Sprachwissenschaft*, p. 218.

which prove the application of the linguistic theory in the most extensive degree by the Egyptians. . . . For, in the mythological writings of the Egyptians, there is frequently noticeable the endeavor to explain theological names and expressions, or the catch-word of a myth, in a linguistic manner and in an etymological form, and thus to prove their contents from their form and signification."⁴¹ And, according to L. Geiger,⁴² the play on the signification of the names of the gods is also frequent in the older parts of the Indian Rigveda-sanhita. But it was most favored by the Semites and the Greeks.⁴³ There can be drawn a certain parallel between the Greeks and the Semites in regard to proper names. In the Semitic languages, as well as in Greek, the proper names are still in living contact with the language, their meaning and form is still clear and transparent. Both the Semites and the Greeks paid much attention to the sound and signification of a name; it had something solemn and religious for them.⁴⁴ Ancient rhetoric takes notice of the use made of the signification of proper names. Arist., *Rhet.*, II., 23, 29: ἄλλος ἀπὸ τοῦ ὀνόματος (the inference drawn from the signification of a name); Cic., *Top.*, 8, 35: Multa etiam ex notatione sumuntur; ea est autem, cum ex vi nominis argumentum elicitor, quam Graeci ἐτυμολογίαν appellant, id est, verbum ex verbo, and *De inventione*, II., 9, 28: Nam et de nomine nonnunquam aliquid suspicionis nascitur, nomen autem cum dicimus, cognomen quoque intellegatur oportet. De hominis enim certo et proprio vocabulo agitur, ut si dicamus idcirco aliquem Caldum vocari, quod temerario et repentino consilio sit, and *De orat.*, II., 63, 257: Etiam interpretatio nominis habet acumen, cum ad ridiculum convertas, quamobrem ita quis vocetur; comp. also Quintil., VI., 3, 53 ss. Hom., II., VI., 201: ἦ τοι ὁ κατ' πεδίον τὸ

⁴¹ *Religion und Mythologie der alten Aegypter*², Leipzig, 1891, p. 35: "Die Denkmäler gewähren uns zahlreiche Zeugnisse, welche die Anwendung der linguistischen Theorie in ausgedehntestem Masse bei den Aegyptern bekunden. . . . Es tritt nämlich in den mythologischen Schriftwerken der Aegypter häufig das deutliche Bestreben hervor, die theologischen Namen und Ausdrücke oder das besondere Stichwort eines Mythos auf linguistischem Wege und in etymologischer Fassung zu erklären und ihren Inhalt gleichsam sprachlich zu begründen."

⁴² *Ursprung und Entwicklung der menschlichen Sprache und Vernunft*, I., p. 120.

⁴³ On play upon proper names in Greek, comp., besides Grasberger, quoted in the preceding §, Hugo Steiger, *Der Eigennamen in der attischen Komödie*, Acta Seminarii philol. Erlangensis, V., p. 1 ff.

⁴⁴ Comp. Tycho Mommsen in *Zeitschrift für Alterthumswissenschaft*, IV., No. 13, Steiger, *l.c.*, p. 4.

'Αλγίον οἶος ἀλάτο; XIX., 91: *Ατη, ἥ πάντας ἀάται; Od., I., 62: 'Οδυσσεύς . . . τί νῦν οἱ τόσον ὠδύσαιο, comp. XIX., 406; XXIV., 465: Εὐπείθει πείθοντ', etc.⁴⁵ Many of the puns which Plato, with his characteristically serene gravity, introduces to somewhat relieve the seriousness of a discourse are on proper names. Symp., 185^c: Πανσανίου δὲ πανσαμένον; 198^e: Γοργίου λόγος . . . Γοργίου κεφαλῇ; Prot., 362^a: Καλλιᾷ τῷ καλλῷ χαριζόμενος; Rep., 580^b: ὁ 'Αρίστωνος υἱὸς τὸν ἄριστον . . . ἔκρινε, comp. 614^b; Euth., 291^d; Laws, 969^a. With the comedians it was a requisite that the names which they gave to the *dramatis personæ* should bear a relation to the character and habitus which they ascribed to them. Arist., Poetics, 9, 5, says of the comedians: διὰ τῶν εἰκότων τὰ τυχόντα ὀνόματα ὑποτιθέασιν.⁴⁶ Donatus to Ter. Ad., I., 1, 1: Nomina personarum in comoediis duntaxat habere debent rationem et etymologiam. Thus a great number of the jokes in comedy is based on the treatment of proper names, and if the real etymology of a name did not present a comical relation, a fictitious one was supplied, or names were distorted to obtain one. For numerous instances in Aristoph., comp. Grasberger and Steiger, *l.c.* But the tragedians also did not disdain to allude *ominis causa* to the signification of proper names, and this in the most solemn and pathetic passages, as if to indicate by the meaning of the name, the character and destiny of its bearer. Aeschyl., Ag., 686 ss. (speaking of Helene): ἐλένας, ἔλανδρος, ἐλέπολις; 1080 ss.: *Απολλων . . . ἀπόλλων ἐμός . . . ἀπώλεσας; Prom., 85: ψευδωνύμως σε δαίμονες Προμηθέα καλοῦσιν· αὐτὸν γάρ σε δεῖ προμηθέως; Soph., Aj., 432 s.: Αἴας . . . νῦν γὰρ πάρεστι καὶ δις αἰάζειν ἐμοί; Ant., 1175: Αἴμων ὄλωλεν· αὐτόχειρ δ' αἰμάσσεται. The name Πολυνείκης is brought in connection with νείκος by all the three tragedians, Aeschyl., Seven ag. Th., 658 and 829; Soph., Ant., 110; Eur., Phoen., 636 and 1493. In the New Testament, Philemon v. 20: ἐγὼ σου ὀναίμην ἐν κυρίῳ is considered a play on the name of 'Ονήσιμος. — In Latin, it is again chiefly Plautus and Cicero who use proper names as material for puns. Plaut., *Mil. Gl.*, 288: Quod ego Sceldre, scelus ex te audio, comp. 329, 493; *Pseud.*, 223: Phoenicium poenicio corio; 691: Charinus . . . euge, iam χάριν τοῦτ' ποιῶ; *Bacch.*, 129: Non omnis aetas, Lude, ludo convenit; 240: opus est chryso Chrysalo, comp. 271. Cic., *Verr. A.*, II., I., 46: jus tam nequam esse Verrinum; IV., 24: Quod unquam, judices, huiusce

⁴⁵ Comp. Lersch, *Die Sprachphilosophie der Alten*, III., p. 3 ff.

⁴⁶ Comp. Susemihl to this passage.

modi everriculum ulla in provincia fuit? comp. Lig., 34, Planc., 34, 58, Mur., 57, Rosc., Am., 46; Verg., Aen., vi., 844: vel te sulco, Serrane, serentem. Ovid: Cur ego non dicam, Furia, te furiam? Suet., Tiber., 70, relates the people cried: Tiberium in Tiberim. Shakesp., Rich. II., II., 1, 73: Gaunt! O how that name befits my composition! Old Gaunt, indeed; and gaunt in being old. Schiller, *Wallensteins Lager* (Capuchin's sermon): Der Rheinstrom ist worden zu einem Peinstrom . . . Lässt sich nennen den Wallenstein; Ja freilich ist er uns allen ein Stein des Anstosses und Aergernisses, Und so lang' der Kaiser diesen Friedland Lässt walten, so wird nicht Fried im Land. Rückert: Ich kost' im Kosegarten, Schon matt von Matthison. . . . O, du schmähhlich halbvergessener, Unvergesslich mir, o Gessner. Dante, Purg., XIII., 109 f.: Savia non fui, avvegna che Sapia fossi chiamata.

II. PARONOMASIA IN THE SEMITIC LANGUAGES.

§ 10. *Embellishments of Speech in the Semitic Languages in General.*

The fondness of the Orientals for little niceties of literary production, and for mere external devices and artifices of style, is well known. The proverb, the epigram, the riddle, the fable, and similar elegantly set and felicitously expressed brevities of literature have always been fondly cultivated and cherished by the Orientals, and the mechanical embellishments, calculated more for the eye and ear than for the intellect, play with them an important part in the estimation of the beauty of style.⁴⁷ The figures produced by similarity of sound are especially in favor with them.⁴⁸ They correspond to the characteristic tendency of the Semites to emphasis, absoluteness, and vividness of expression,⁴⁹ which shows itself also in the frequency of the

⁴⁷ Comp. I. v. Hammer, *Geschichte der schönen Redekünste Persiens*, p. 33; Schack, *Poesie und Kunst der Araber*, I., p. 92 ff.

⁴⁸ Comp. Verschuir, Dissert. philol. exeget., p. 172: "Nihil Orientalibus in stylo sublimiore elegantius habetur paronomasiae figura, nihil apud poetas frequentius, nihil magis est in deliciis, ἐμπατικώρερον nihil"; comp. *ibid.*, p. 181.

⁴⁹ Comp. Renan, *De l'origine du langage*, p. 190: "... devaient être éminemment propres aux énergiques déclamations des voyants et à la peinture de fugitives impressions," and *idem*, *Histoire des langues sémitiques*, p. 135: "une langue qui ne connaît qu'une seule règle: exprimer avec vivacité, au moyen des ces mécanismes naturels, ce qu'elle veut exprimer."

figura etymologica, in the tendency to repetition and to the accumulation of synonyms, and in the so-called *parallelismus membrorum* in Hebrew. But the nature of the Semitic languages favors the occurrence of similar sounds. The Semitic languages have retained much of the primitive sensuousness and plastic character of speech. The primary concrete signification of the words is still transparent in many cases; thus intensity of an idea is expressed by the doubling of consonants, originally by reduplication.⁵⁰ The same roots, or even stems, often develop widely different meanings; on the other hand, since many of the present three-consonantal stems in Hebrew have been differentiated from original two-consonantal roots, the concurrence of similarly sounding words mutually related in meaning is facilitated and even often unavoidable.⁵¹ In Hebrew, words different in the principal form (3d person perfect) may become quite alike, or very similar in form and pronunciation in the derivative forms. So, for inst., רָא and רָאָה in the imperf. 3d pers. plur., only distinguished by the different place of the accent and the quantity. With regard to Hebrew, there should also be mentioned its comparatively large number of onomatopoetic words, a circumstance which stands in close relation to the occurrence of similarity of sound,⁵² and its unsurpassed aptitude for depicting by means of tones and sounds.⁵³

§ 11. *Instances of Paronomasia in Several of the Semitic Dialects.*

Of all the Semitic dialects, *Arabic* takes the lead in delighting in plays of sound, and, by reason of the pliancy and flexibility of its words, in affording facilities for punning and for ambiguous expressions.⁵⁴ The whole range of these figures is comprised by the Arabian grammarians under the term of *ġindsun*, or *taġnīsun*,⁵⁵ of which they distinguish a great number of varieties.⁵⁶ There may

⁵⁰ Comp. Stade, *Lehrbuch*, § 157^a.

⁵¹ Comp. Herder, *Geist der hebräischen Poesie*: "Zu allen dissen half ausserordentlich die Sprache, die in so wenige einander so ähnliche Wurzelwörter zusammengeht und mit ihren einfachen Veränderungen so viel verändert."

⁵² Comp. above, § 2, p. 4.

⁵³ Comp. Delitzsch's Commentary on the Psalms, English edition, I., p. 31.

⁵⁴ Comp. Ahlwardt, *Ueber Poesie und Poetik bei den Arabern*, p. 74.

⁵⁵ Comp. above, § 1, p. 4.

⁵⁶ They are treated in detail by Mehren, *Die Rhetorik der Araber*, Kopenhagen und Wien, 1853, p. 154 ff.; Freytag, *Darstellung der arabischen Verskunst*, p. 522 ff.; Garcin de Tassy, *Rhétorique et Prosodie des langues de l'orient*

follow examples of the principal divisions. It is called a complete homogeneity (*ġinâsu-et-tâman*) when words alike in form and pronunciation are different in meaning, as, for inst., Sure, 30, 54 f.: *vayauma taqûmu-s-sa'atu yuqsimu-l-muġrimâna*; *mâ labithû ġaira sa'atin*. "On the day whereon the *resurrection* shall take place, the wicked will swear that they have not tarried above an *hour*." Imperfect (*ġinâsu-l-muharrafî*), when the consonants are the same, but the vowels different: (saying of the prophet) *al dainu šainu-l-dîni*. "The making of debts disgraces the religion." Incomplete (*ġinâsu-t-thaqiġi*), when one of the words has a letter more than the other (Sure, 75, 29 f.): *vallaġġati-s-sâqu bissâqi*; *'ilâ rabbika yauma'idi-l-masâqu*. "And one leg shall be joined with the other leg (in death); on that day unto thy Lord shall he be driven." (Proverb): *ġaddi, ġahdi*. "My happiness (lies in) my exertion." Composite (*ġinâsu-t-tarkîbi*), when one part of the combination consists of two words, or of a word and part of one (Bustî): *'idâ malikun lam yakun dâ hibahu fadâhu fadaulatuhu dâhibahu*. "When a king is not generous, let him alone, for his reign is transitory." Transposed (*ġinâsu-l-maqlûbi*): *'illâhummu 'istur 'aurâtinâ vâmin raiâtina*. "O, God, cover our nakedness, and strengthen our frightened hearts."

Corresponding to alliteration and rime in formulæ and proverbial phrases treated above,⁵⁷ the Arabic has *'itbâ'un* (properly "following, assimilation"), treated by Dr. Max Grünert.⁵⁸ This is one of the methods of strengthening and emphasizing of a word externally, *i.e.* by postposition, employed for rhetorical effects, and consists in a word being followed by another one in itself often meaningless, or originally belonging to another notional sphere, but conforming in form and sound to the first, and thus forming with it a formula conceived as its synonym.⁵⁹ For inst., *hasanun basanun*, very nice; *ġabîthun banîthun*, very mean; *šaitânu laitânu*, Satan! *haniyân mariyân*, prosit! Similar to the formulæ in the Indo-European languages,⁶⁰ the Arabic *itbâ'* originated in the old popular language, and is especially frequent in proverbs.⁶⁰

Cognate to the *itbâ'* in form and object, but different in nature, is the strengthening of an idea by the *etymon*, also treated by

Muselman, p. 120 ff.; comp. also Rückert, *Grammatik, Poetik und Rhetorik der Perser*, p. 91 ff.; Nöldeke, *Geschichte des Qorâns*, p. 32 f. 57 § 5.

⁵⁸ *Die Alliteration im Alt-Arabischen (Verhandlungen des VII. internationalen Orientalisten-Congress)* Wien, 1886, p. 183-227; comp. also the review by Prof. Prätorius in *ZDMG*, XLII., p. 677 ff.

⁵⁹ Comp. above, § 5.

⁶⁰ Grünert, *l.c.*, p. 188.

Dr. Grünert.⁶¹ It consists in a noun being followed by another one, which latter is etymologically connected with the former, and has for itself a definite meaning and grammatical position, but in this combination serves to strengthen the idea of the first word, making it, as it were, a superlative. For inst., *šuglun šāgilun*, urgent, difficult task; *mautun mā'itun*, painful, hard death; *ṭilun ṭalilun*, deep, dark shadow; *'abada-l-ābādi*, for ever and ever; comp. also Sure, 3, 12; 4, 60; 8, 1; 10, 11; 14, 27, etc.

Rime is not only employed by the Arabs in poetry, but in all elevated speech.⁶² This rime of poetic prose, called *šāḡun*, divides the speech in short members concluding with similar endings; comp., for inst., Sure, 75, 5-10, 20-30. For the sake of rime, the usual form of words is sometimes changed; for inst., Sure, 95, 2: *vatūri sinīna* (and by the Mount Sinai) for *sina*, in order to make it rime with the following *el-'amīni*.⁶³ Rime is also a favorite form with Arabian authors for titles and headings of books.⁶⁴

In *Ethiopic*, alliteration and play upon word are rare. In poetry, the single lines of a stanza end with the identical syllable. For instance, in the poetical encomium to the biographical sketch of Melchizedek (De viris sanctis. E Synaxariis, Dillmann, *Chrestomathia Ethiopica*, p. 16):

Salām la-Malka Çêdêk amsâlu wasutâfu
la-za-maçêa' qâl ba-damanâ dëngêl 'açefu
ṭabibân gëbër ba-kama çaḥafu
la-šëgâ 'adâm ḥaba taḥanêça mē'ërâfu
zënêtu kâhën yë nabêr la-zêlufu.

"Hail to Melchizedek, type and associate

Of Him who came — the Word (Logos) — in the cloud of the virgin as His garment,

As it is written by the wise men.

Where the resting-place for the body of Adam is built,

There shall he remain a priest for ever."

Syriac poetry is distinguished by rime.⁶⁵ Single cases of paronomasia, for inst., *Peshito*, Jer. xlvi. 36, *בשתא עבדן ואכדו*, they did what was evil and perished; Acts ii. 30, *מן פארא דכרסך אודב על*

⁶¹ *Die Begriffsverstärkung durch das Etymon. Sitzungsberichte der Wiener Kaiserlichen Akademie der Wissenschaften*, Volume CXXV. (1891), p. 1-46, reviewed by Th. N. in *Zancke's Literarisches Centralblatt*, 1892, p. 410.

⁶² Comp. Nöldeke, *Geschichte des Qorân*, p. 27.

⁶³ Comp. Nöldeke, *l.c.*, p. 30.

⁶⁴ Comp. W. Bacher, *ZDMG*, XLVI., p. 54. On plays upon proper names in Arabic, comp. Mehren, *l.c.*, p. 131.

⁶⁵ Comp. Zingerle, *ZDMG*, X., p. 110 ff.

בֹּרֶכֶךְ, from the fruit of thy loins will I set (one) upon thy throne.
Ephraemi carmina (Roediger's *Chrestomathia Syriaca*, p. 84, 5 ss.):

דבצערא סרי פומה
ובצוחיתא לשנה
בסינא סריא טבע

"For his mouth is foul with invectives,
And his tongue with maledictions,
And in foul mud he is submerged."

Comp. *idem* (p. 87, 2): וכללתא בכליליהון, and the brides in their coronets.

In *Assyrian*, there has thus far been found only a single fragment of an alliterative hymn.⁶⁶ The hymn, which was probably composed as a prayer for a prince, consists of stanzas of five lines each, and the lines of each stanza begin with the same two consonants. Thus the second stanza reads:

Arxu u sattu liktarubu esagila çiri
Arrubê⁶⁷ Marduk lippitašu liktarab
Arax ša balați isimi akiti liššakin nigûtu
Arba'a kibrâti litağala zimešu
Arriê⁶⁸ zaninišu balaț ãub libbi listaraq.

"May month and year bring blessing to exalted Esagila;
May its whole extent bless Marduk the Great.
In the month of life, at the New Year's festival let there music be made.
May the four quarters (of the heavens) look upon his countenance;
May he grant the ruler, giver of liberal offerings, a life of joy."

Perhaps there also belong here such combinations as *zikru u zinništu*, men and women; *māšu u urru*, day and night; *ritu u mašqitu*, food and drink. An intentional rime is found in II R., 9, 28-31^{ca}:

ša aba u. ummu
lâ isû
ša abašu ummašu
lâ idû.

"Father and mother
He had not;
His father and his mother
He did not know."⁶⁹

⁶⁶ Published in Pinches' *Babylonian Texts*, No. 4, p. 15 ff.

⁶⁷ For ana rubê, in order to accord with the other lines.

⁶⁸ For ana riê, comp. the preceding remark.

⁶⁹ Comp. the observation of Prof. Haupt, *Sumerische Familiengesetze*, p. 57, rem. 1: "It is interesting here to note the rime for the sake of which *ummu* was chosen at the end of the first line instead of *umma*."

An allusion to the meaning of his name is made by Sargon (= Šarru Kênu), I R., 36, 40 ss.: Kîma zikir šumîa ša ana naçar kêtî (= kênî) u mîšâri šutêšur lâ li'i lâ xabâl enši imbuinni ilâni rabûti. "In accordance with the meaning of my name whereby the great gods have called me to protect right and justice, to guide the feeble, not to destroy the weak."⁷⁰

⁷⁰ Dr. Christopher Johnston kindly calls my attention to the plays upon word in K 595 (Harper, Assyrian Letters, p. 7 f.) obverse l. 16: *qinnu kentu*, true stock, and l. 27: *ina qinnu šunu lušêribu*, may they receive them into the family; and l. 18, 19: *šalam Bêl*, counterfeit of the god Bel, and l. 20: *ina pî ša II bêlê*, from the mouth (*i.e.* by the will) of the two lords.

PART II.¹

III. PARONOMASIA IN THE OLD TESTAMENT.

A. LIMITS AND CONDITIONS OF PARONOMASIA IN HEBREW.

I. *Limits of Paronomasia as a Device of Style.*

THE charm and effect of paronomasia lie, as has been observed elsewhere,² in the union of similarity of sound with dissimilarity of sense. Hence it does not include the reiteration of the same words or word-stems in the same meaning. Is. xxviii. 10 צו לָצוּ צו לָצוּ קו לָקוּ קו לָקוּ וְיִיר שָׁם וְיִיר שָׁם, “precept upon precept, precept upon precept, rule upon rule, rule upon rule, here a little, there a little,” and similar passages, though powerful and impressive, do not contain a paronomasia, as the effect is not produced by the sound, but by the sense, of the words. Furthermore, to fall under the definition of paronomasia as an artifice of style, the similarity of sound must be manifestly designed by the author, not the result of an unavoidable coincidence, as, for instance, the first words of the Old Testament, בְּרֵאשִׁית בְּרָא, or the beginning of the Psalter, אֲשֶׁר אֲשֶׁר; or of logical necessity, as in the combination of correlated words, אַח וְאַחֻת, בֵּן וּבַת, אֵב וְאֵם; or of a grammatical peculiarity of the language, as in the *figura etymologica*,³ the collocation of an infinitive with its finite verb or of a noun in the singular with its own plural to form a superlative; or of grammatical congruence, as Ps. viii. 5 מֶה אֲנוֹשׁ כִּי תִזְכְּרֵנוּ וּבֶן אָדָם כִּי תִפְקְדֵנוּ, 1 Sam. xviii. 7 הִנֵּה שְׂאוּל בְּאַלְפֵי וְדוֹד בְּרִבְבוֹתָיו, Jud. xiv. 18, xvi. 24, Ps. cxxiv., and similar passages, which are often adduced as instances of rime in the Old Testament.⁴ For the same

¹ Appeared in the *Journal of Biblical Literature*, Vol. XII., Pt. ii., p. 105 ff.

² Pt. i., § 3; § 6.

⁸ The frequency or infrequency with which this construction is employed may amount to a peculiarity of style ; the figure in itself cannot be so regarded.

⁴ Comp. Reuss, *Geschichte der Heiligen Schriften Alten Testaments*, § 125; and on the other hand, Delitzsch, in his Commentary on Ps. cxiv., and Introduction to the Psalter, p. 28 f. (English transl.).

reason, the auxiliary prefixes do not count in alliteration; else all imperfect and participle forms (with the exception of ptc. *Qal*) would alliterate. The nominal preformatives are an exception to this rule, because they were no longer felt to be formative elements,⁵ as in **מוֹצֵא וּמוֹבֵא**, going out and coming in (202; comp. 205 a. o.).⁶ In the few cases where a stem-consonant alliterates with a prefix, the similarity extends to the whole words, as **וֹרֵר וֹרֵךְ**, the guilty and the pure (101; comp. 45, 54, 143, 204, 223, 383, 461).

2. *Intentional and Accidental Congruence of Sound.*

The observations made in the preceding paragraph suggest the question, How are we to know whether the agreement in sound between two or more words is intentional or not? It is impossible to give a universal criterion applicable to every particular case. In many instances the decision will be a matter of individual feeling. It must also be borne in mind, on the one hand, that since paronomasia exists for the ear, not for the eye, harmonies of sound may be overlooked by the reader of a foreign, and especially of a dead, language; on the other hand, that the critic, who is in search of them, is apt to perceive assonances even in cases which would not be recognized as such in the living speech. We must also distinguish between the intention of the writer and the genius of the language. A writer may use a paronomasia unintentionally and unconsciously, merely because the language has a tendency to, and an aptitude for, these figures.⁷ So much may be said in general. There can be no doubt that the congruence of sound is intended in those combinations which recur often, and have thus the character of a formula; in those in which unusual words or forms are employed in order to produce similarity of sound; and in the plays upon proper names. Accumulation is also an evidence of design; that is, where either several words assonate with one another,⁸ or two or more paronomasias occur in the same verse.⁹ Intention is to be assumed more

⁵ Thus, in Latin also, *cura* alliterates with *cogitatio*, *plane* with *perspicue*, etc.; comp. Wölfflin, *Die alliterativen Verbindungen im Lateinischen* (Sitzungsbericht der Bayrischen Akademie, 1881), p. 4 f.

⁶ The numbers refer to the list of passages in the Old Testament in which paronomasia occurs; below, p. 44 ff.

⁷ Comp. Ley, *Die metrischen Formen der hebräischen Poesie*, Leipzig, 1866, p. 18.

⁸ Comp. List, No. 41, 62, etc.

⁹ Comp. No. 43, 59, 71, etc.

frequently in syntactically co-ordinated than in subordinated words, especially when the combination is distributed over two parallel members.¹⁰ Besides this the diction of the passages in which they occur and the relation they bear to it must be considered. In elevated speech, where the paronomasias add to its solemnity and impressiveness, they may be deemed intentional. In less elevated style, such combinations as add but little to the emphasis and significance may generally be deemed accidental.

3. Consonants which alliterate with Each Other.

In Latin, Old-German, and Anglo-Saxon, alliteration is restricted to precisely the same consonants.¹¹ In Hebrew, however, there is greater liberty.

א alliterates with ע in אבק ועפר (4), אין ועמל, misery and distress (12; comp. also 36, 316, 319, 324). The interchange of ע with א in several cases, as מתאב Am. vi. 8, מנואל and גאלנוך Mal. i. 7, and פתח פתח side by side with פתח,¹² would show that in Hebrew, as in the Aramean dialects, the distinction in pronunciation between ע and א began early to be effaced, although that between ע and ע (= Arab. *gain*) is still to be traced in the transcription of proper names in the Septuagint. But even in Arabic, where the enunciation of these gutturals is sharply distinguished, they are found in alliteration.¹³

The *mutæ mediæ* may alliterate with *tenuës*. Thus כ with פ in בלע יהוה פלג לשונם, swallow up, O Lord, divide their tongue (51; comp. 46, 332); ג with ק in צהלי קולך בת גלים, lift up thy voice, O daughter Gallim (72); ח with ק in כרע כל קרם נבו, Bêl hath bowed down, Nebo hath crouched (182; comp. 173, 181, 386); ד with ט in טעם ודעת, judgment and knowledge (152); ד with ת in דגן ותירוש, corn and wine (80); ט with ת in טחי תפל, those that daub with untempered mortar (153). All these consonants interchange freely in the various Semitic dialects, and not infrequently within one and the same language. So כ with פ: עֲפָרָתָא

¹⁰ Comp. No. 12, 14, 42, 100, etc.

¹¹ Comp. Wölfflin, *Die alliter. Verbindungen im Lat.*, p. 3 f.; Vilmar, *Gramm.*, II., p. 21 f.; Höfer, *Alliteration bei Gower*, p. 76 f.

¹² Comp. Ewald, § 59 c, and Wright, *Comparative Grammar of the Semitic Languages*, p. 48 f., 63 f.

¹³ Comp. Grünert, *Die Alliteration im Alt-Arabischen* (*Verhandlungen des VII. Internationalen Orientalisten Congresses, Semitische Section*), Wien., 1886; p. 188.

and אֶבְרָא, lead; וּפְתָא and וּפְתָא, Arab. *zift* (which is, however, a loan-word), pitch; פֹּזַר and בֹּזַר (Ps. lxxviii. 31, Dan. xi. 42), spread out, scatter.¹⁴ ג, כ and ק, כָּחַד and Arab. *ḡahadu*, deny, conceal; סָגַר and סָבַר, close, shut; קִשְׁטָא, but Mand. כּוּשְׁטָא, truth;¹⁵ כּוּבַעַ and קּוּבַעַ, head-gear, — compare, in Assyrian, the dialectic variety of *qātu* and *ḡātu*, hand, *qaqqadu* and *gaggadu*, head;¹⁶ ט, ט and ת, as in Hebrew and Aram. קָטַל, Arab. and Ethiop. *qatala*, חָטַף and חָתַף, to snatch away, דָּבָה and Syr. טְבָא, rumor, report, תָּף and Arab. *duff*, tambourine, דּוּר and תּוּר, Arab. *dâr* and *târ*, period.¹⁷

In like manner, the sibilants alliterate with each other: ז with ס in ואִין לָהֶם וּזְלוֹל וְסוֹבָא, glutton and drunkard (105); ז with ש in שְׂכַר כִּי כְּבַר נִשְׁכַּח זְכָרָם, neither have they any more a reward, for the memory of them is forgotten long ago (416); ס with ש in שְׂרִיךְ סוֹרְרִים, thy rulers are rebels (422; comp. 278, 281, 423); ס with ש in נָתַן הַסֶּבֶל בְּמִרוֹמִים רַבִּים וְעִשְׂרִים בְּשֶׁפֶל יִשְׁבוּ, folly is enthroned on great heights, while the rich sit in low place (286; comp. 280); ש with ש in שְׂמִיחָה וְשִׁירִים, joy and songs (417; comp. 418, 421, 425, and many others); ז interchanges with ס in מִסְךְ and מִזְג, mixed drink; ש and ש are later differentiations of an old-Semitic *š*,¹⁸ and interchange in Hebrew and in Aramaic and Arabic.¹⁹ ס and ש interchange not only in the various Semitic languages, but also dialectically in Hebrew, as סִבְלָת and שִׁבְלָת, Jud. xii. 6; and שְׂרִיִן, coat of mail, occurs with all these three sibilants, 1 Sam. xvii. 5, 38, Ps. xxix. 6, and Jer. xlvi. 4, li. 3.

ח and כ are perhaps found in alliteration in תַּכְבֶּדְךָ כִּי תַחֲבִקְנָה, she will bring thee honor, when thou dost cherish her (168).²⁰

¹⁴ In Assyrian, the same word is written now with ב, now with פ; for example, *epêšu* and *ebêšu*, do, *napištu* and *nabištu*, soul, life, *dišpu* and *dišbu* = דִּבְשׁ, honey; comp. Haupt, *Beiträge zur assyr. Lautlehre*, p. 102, n. 3.

¹⁵ Comp. Wright, *l.c.*, p. 50.

¹⁶ In Latin also, *g* alliterates with *c* and *q*; comp. Kvičala, *Neue Beiträge zur Erklärung der Aeneis*, p. 442 f.

¹⁷ Comp. Wright, *l.c.*, p. 53. In Arabic also, *t* and *d* alliterate with *ṭ*; comp. Grünert, *l.c.*, p. 188.

¹⁸ Comp. Haupt in *ZDMG*, XXXIV., p. 757–63.

¹⁹ *š* is changed to *s* in the Assyrian pronominal suffixes when it is preceded by another sibilant or dental, as *mātsu*, his country, *ušaknisunuti* (= *ušaknisunuti* = *ušakniššunuti*), I subdued them; comp. Delitzsch, *Assyr. Gramm.*, § 51.

²⁰ On the mutual relation of these two consonants, and on the transcription of Arab. *ḡ* by ב, see *ZDMG*, XXXVII., p. 458 f.; Wright, *l.c.*, p. 51.

B. THE VARIOUS FORMS OF PARONOMASIA IN THE OLD TESTAMENT.

4. *Alliteration in Syntactically Co-ordinated Words and in Formulæ.*

Alliteration is the most frequent form of paronomasia in the Old Testament. As in other languages,²¹ its proper nidus is in syntactically co-ordinated words, where, in not a few cases, it forms set phrases. The force of alliteration in these combinations is, as in other languages, that of emphasis and impressiveness.²² By far the larger number of such collocations consist of synonyms. The proportion of paronomasia in words of opposite sense to that of cognate is as one to seven. Antithesis is in general more rare in language than the juxtaposition of synonyms, as more reflection and skill are required for the former than for the latter, and especially in paronomasia, where the similarity of sound must be considered. With regard to the parts of speech, nouns are more frequently combined with nouns in paronomasia than either verbs with verbs, or verbs with nouns, the proportion of these to the former being 1 : 2.62, and 1 : 3.5 respectively.

5. *The Mutual Relation of the Words.*

1. The relative position of the words in alliteration is the same which obtains generally in the collocation of synonyms. The longer word, or the word with the more specific sense, stands usually in the second place, forming a kind of climax : *הוד ודוד*, glory and splendor (91); *תדוש הרים ותדוק*, thou shalt thresh mountains and crush (crumble) them (82); *אויב ואורב*, enemy and liar in wait (16); *ויכום ויכתום*, and they smote them and crushed them (186). In some combinations the words often change their position : *עמל ואון* and *און ועמל*, misery and wretchedness, or sin and iniquity (12); *תירוש דגן ותירוש* and *דגן ותירוש*, corn and wine (80); *חיל וחומה* and *חומות וחיל*, wall and rampart (120). It is not necessary that the combined words should follow in immediate succession. They may even be distributed between the parallel members of a verse : *יהוה בצאתך משעיר*, Jahveh, when thou wentest out of Seir, when thou didst march out of the field of Edom (365); *יהי שלום בחילך*;

²¹ Comp. Pt. i., § 5 and § 11. ²² Comp. the paragraphs cited in the last note.

ושלום בארמנותיך, let there be peace in thy ramparts and prosperity in thy palaces (464). Asyndeton of the combined words — essential in Arabic²³ and Latin²⁴ — is the exception.

2. With regard to the relation of thought between the combined words, they are either strictly synonymous, as אבק ועפר, powder and dust (4); סופה וסערה, storm and tempest (278); ששון ושמחה, joy and gladness (414); or express cognate ideas, as נקם יהיה לצריו, Jahveh is an avenger to his adversaries, and he keepeth wrath to his enemies (269); ענן וערפל, cloud and darkness (314); כי בשמחה תצאו ובשלום תובלון, for with joy shall ye go forth, and with peace shall ye be led (418); or the ideas belong to the same sphere, as דבר ודם, pestilence and bloodshed (79); חנית וחרץ, spear and arrows (132); קאת וקפור, the pelican and porcupine (371); the words may express a contrast, and be combined to express indifference to the contrast,²⁵ as מוצא ומבא, the going out and coming in (202); or present the extremes of a series, thus expressing absoluteness, totality, as ואפס עצור ועזוב, and there is neither he that is shut up, nor he that is loose, *i.e.* none whatever (320); יכרת יהוה... ער וענה, Jahveh will exterminate watcher (or caller) and answerer, *i.e.* every one (323).²⁶

Combinations of derivatives from the same stem: ²⁷ שאה ומשואה, waste and desolation (426), *i.e.* utter desolation; תאניה ואניה, moaning and bemoaning, *i.e.* exceeding lamentation (497), — a kind of superlative similar to קדש קדשים, holy of holies, the most holy.²⁸

Instances of antithesis are אכטח ולא אפחד, I trust, and am not afraid (46); תחת חטה יצא חוח, instead of wheat come out thorns (113); פועלת צדיק לחיים תבואת רשע לחטאת, the work of the righteous tendeth to life, the income of the wicked to sin (115); etc.

6. Alliteration in Grammatically Subordinated Words.

The number of instances of paronomasia in grammatically subordinated words is comparatively small. Besides, it is in such cases often more difficult to decide than in co-ordinated words whether the accordance of sound was intended, or is merely accidental.²⁹ The following may serve as examples: —

1. The combined words stand in the relation of subject and predicate: וחסר לאמים, curse consumed the earth (26);

²³ Grünert, *l.c.*, p. 187. ²⁴ Wölfflin, *Die alliter. Verb.*, *l.c.*, p. 13.

²⁵ Cf. Pt. i., § 5.

²⁶ Cf. Pt. i., § 5, and Prætorius, *ZDMG*, XLII., p. 678.

²⁷ Cf. Pt. i., § 11.

²⁸ Comp. Ewald, § 313 c. ²⁹ Cf. above, § 2.

הטאת, but sin is the reproach of nations (134); סחריה שרים, her merchants are princes (281).

2. Predicate and object: בחקן חוג, when he set a compass (138); צרו צעדינו, they beset our steps (352); קצים קצרו, they reap thorns (376).

3. The combined words stand in genitive relation to one another: חלל חרב, slain by the sword (124); חיל חומא, the wealth of the sinner (366); שם ששון, a name of joy (467).

4. One member of the combination is a complement, or contains an adverbial qualification of the other: אב אנכי לאבינים, I was father to the needy (1); אלילים אלמים, dumb idols (30); בחריהם בחרב תהרג, thou wilt slay their young men with the sword (45).

5. The combination forms a comparison: דברי חכמים כדרכנות, the words of the wise are like goads (78); כפור כאפר יפור, he scatterèth hoar-frost like ashes (179); טוב שם משמן טוב, a good name is better than precious ointment (469).

In all these cases, the similarity of sound strengthens and illustrates the relation of the words to one another.

7. *Simple and Strengthened Alliteration.*

To constitute an alliteration, the agreement of one sound, *i.e.* of the first consonant, is sufficient. Quite frequently, however, it is extended to two or more consonants, and to the similarity of the consonants there is added that of the vowels, so that the words correspond almost entirely in sound: מצור ומצוק, siege and affliction (228); עפר ואפר, dust and ashes (316); רעם ורעש, thunder and earthquake (409). So also sometimes three or more words alliterate: פחד ופחת ופח, terror, and a pit, and a snare (330); יום מהומה ומבוסה ומבוכה, a day of discomfiture, and of treading down, and of perplexity (199); מקדשינו מקוה ישראל יהוה, throne of glory, exalted from the beginning, place of our sanctuary, hope of Israel — Jahveh (176); or several alliterative couples stand together: נין ונכד שם ושאר, progeny and offspring, name and remnant (258, 468; Is. xiv. 22); עיר זו לנו ישועה ישית חומות ודול, a city of strength is ours, salvation doth he appoint for walls and bulwarks (303; Is. xxvi. 1).

8. *Assonance.*

Of the subtle assonance³⁰ there are in Hebrew, in which the consonantal element predominates, hardly any instances, except perhaps *בן סורר ומורה*, a rebellious and refractory son (289); *שרפון וירקון*, blasting and mildew (442); *תמהון שגעון עורון*, shyness, madness, and blindness (500). If such cases as those quoted by Ley,³¹ e.g. *ויפול רוכבו אחרו*, and his rider falls back, be considered as examples of this figure, it would be possible to find assonance in every line of the Old Testament.

9. *Rime.*

Excluding, in accordance with what was said above,³² the congruence of sound in the flexional endings, and limiting rime as a species of paronomasia to the cases in which the similarity is in a stem-syllable, the number of instances of rime in the Old Testament is comparatively small; and it is always combined with assonance of the whole word, as in *אכלה נבלה הארץ*, the earth is stricken down and withered (2); *אורים ותמים* (15); *ותגעש ותרעש הארץ*, and the earth shaketh and quaketh (74); *עטרת תפארת*, a crown of glory (302); *שריד ופליט*, an escaped one and survivor (333); *צמח בלי יעשה קמח*, a bud that doth not bring forth meal (362); *בשצף קצף*, in the overflowing of anger (492); *תהו ובהו*, waste and void (499), etc.

10. *Epanastrophe.*

There are only a few instances in the Old Testament of the recurrence of the final syllable of a word at the beginning of the immediately following word, a figure disapproved of by the old rhetoricians:³³ *אויביו אלביש בשת*, his enemies I will clothe with shame (61); *שהם בהמה המה להם*, that they are beasts with regard to themselves (97); *פרש רשת לרגלי*, he hath spread a net for my feet (411), etc.

11. *Play upon Words.*

1. There are only a few cases in the Old Testament of plays produced by a single word which suggests by its form, or alludes to, another word similar to it in sound, but of contrasted signification,³⁴ as in *בחורי און*, the young men of Heliopolis (11), where *און*, the Hebrew name of that city, is spitefully altered to *און*, idolatry, wicked-

³⁰ Cf. Pt. i., § 1.³¹ *Die metrischen Formen*, u.s.w., p. 95.³² § 1, p. 26 f.³³ Cf. Quint., ix., 4, 41.³⁴ Cf. Pt. i., § 8, 1.

ness, and in **ואל תעלו בית און**, which contains a bitter parody on Bethel. In **צופיו הוים**, his watchmen (prophets) are dreaming (93), a sarcastic allusion to **הוים**, seers, may be seen. According to Professor Haupt, **וְכָר**, in Eccl. xii. 1, alludes to **וְכָר**.³⁵ A play on the double meaning of a word is perhaps contained in **ותבן צור מצור לה**, and Tyre built for herself a bulwark, or siege (353, note). A case of the division of one word into two is perhaps to be found in **הבוז לנאיונים**, the spite of the haughty (63), where the **qērē יונים** is thought by some commentators to allude to the **יונים**, Greeks,³⁶ and in **ויקלון קיא**, and disgrace upon thy glory (384), reminding of **קלון קלון**.³⁸ In this connection may also be mentioned a case in which there is no similarity of sound, and the play is only on the thought: **עברי לכם יושבת שפיר נריה בשת**, Pass thou away, O inhabitress of Shaphir (Fairtown), stripped in shame (491), where Shaphir is probably altered from Shamir,³⁸ in order to play on its appellative signification.

2. But the mass of plays upon words in the Old Testament are such as are brought about by the combination of two words, and following the classification given in Part i. (§ 8, 2), we may distinguish the following cases:—

a. The repetition of the same word in a different meaning (*antonomasia*).

a. The same word is repeated in two different meanings, both of which properly belong to it: **לא שמעתם אלי לקרא דרור איש**, **לאחריו... הנני קרא לכם דרור... אל החרב**, ye have not hearkened unto me to proclaim liberty every one to his brother, ... behold I proclaim liberty to you ... to the sword (87); **כי הרבה... מובחות**, **לחטוא היו לו מובחות לחטוא**, because Ephraim hath made a multitude of altars to sin, the altars became to him a punishment (114³⁷); comp. Nos. 117, 146, 219, 252, 253, 266, 296, 368, 379, 407, 455, 474, 483.

β. The same word is repeated in its proper and transferred sense, as in **ונשאו עונם... נשאתי ידי עליהם**, I lifted up my hand against them ..., and they shall bear their sin, *i.e.* the consequence of it, punishment (272); **משא**, burden, and oracle (234³⁷); comp. Nos. 154, 375, 443, 457, 484.

γ. The meaning in the repetition is qualified, or emphasized: **יהוה ידך בל יחיון יחויו ויבשו**, **רמה ידך**, Jahveh, thy hand hath been lifted up, but they saw it not; they *shall* see—and be ashamed (112).

³⁵ Cf. No. 58, note.

³⁶ Cf. No. 63, n. 28.

³⁷ Cf. No. 384, note.

δ. Combination of homonyms: . . . בלחי החמור חמור חמרתים with the jaw-bone of an ass heaps of heaps . . . have I smitten (129); בקול הסירים תחת הסיר, as the sound of thorns under the pot (so is the sport of the fool; 283); comp. Nos. 232, 295, 305, 450.

ε. Change of voice of the verb: אם תאכו ושמעתם טוב הארץ, תאכלו ואם תמאנו ומריתם חרב תאכלו, if ye are willing and obey, ye shall eat the good of the land, but if ye refuse and rebel, ye shall be devoured by the sword (24); אם לא תאמינו כי לא תאמנו, if ye believe not, verily ye will not remain (31); comp. Nos. 111, 164, 260, 291, 311, 375, 428, 474.

ζ. The other plays upon words, which imply a "parva mutatio verbi," cannot be minutely classified. The following groups may, however, be distinguished:—

α. The consonants are alike and stand in the same order, but the vowel is different: בחלקי נחל חלקך, in the smooth stones of the brook is thy portion (126); ויניקוהו . . . חלב צאן עם חלב כרים, and he made him suck milk of sheep with fat of rams (128); חרב על חרבים, sword upon the Chaldæans, drought upon their waters (142); comp. 249, 324, etc.

β. One consonant, either in the beginning, middle, or end of the word, is different: המרו אמרי אל, they rebelled against the words of God (32); ויקו למשפט והנה משפט לצדקה והנה צעקה, and he hoped for justice, but behold oppression, for righteousness, but behold a cry (240); בשוט לשון תחבא ולא תירא משוד כי יבוא, when the tongue scourgeth thou shalt be hidden, and thou shalt not fear destruction when it cometh (447).

γ. One word has an additional syllable: בשוד משדי יבוא, like a destruction from Shaddai will it come (438); בעשותי שפטים בכל, when I shall execute judgment on all those that despise them (486); וכל עזרו אורה לכל רוח, and all his auxiliary troops I will scatter to every wind (299).

δ. The consonants are transposed: יחלק עני בעניו ויגל בלחץ, he delivers the afflicted in his affliction, and opens his ear in oppression (125); באר תחת אפר, a coronet in place of ashes (328); ישם מוצאי מים לצמאון, he turned water-springs into a thirsty ground (360).

12. *Plays upon Proper Names.*

With the Hebrews a name was a speaking reality, even more than with the Greeks.³⁸ Not only were thoughts and sentiments attached to names,³⁹ but even most of the historical lore was grouped around them as landmarks and milestones.⁴⁰ The names of persons, tribes, and places were made to suggest the moral character attributed to them, or the important events connected with them. This explains the numerous etymological explanations of proper names in the historical books of the Old Testament.⁴¹

It would be out of place to consider here the historical value of the etymological explanations of names, and the relation between them and the narratives which form their material basis; we have to do with them merely from a philological point of view, that is, only as far as they bear upon paronomasia.

These explanations are not properly plays upon words, — at least, they are not intended as such, and there would, therefore, be no reason to quote them in a discussion of paronomasia, but for the circumstance that, in many instances, the relation between the proper name and the appellative which should explain it is not etymological, but consists in a mere similarity of sound by means of which some sentiment or fact is brought into connection with a name.⁴² Thus the very first etymological explanation of a name given in the Old Testament seems to be philologically impossible: **לֹאֵת יִקְרָא אִשָּׁה** **כִּי מֵאִישׁ לִקְחָהּ**, she shall be called woman, because she was taken out of man, Gen. ii. 23 (37); for comparison with the other Semitic languages shows that **אִישׁ** and **אִשָּׁה** have a different **ש**, and consequently are derived from different roots. The equivalent of **אִשָּׁה** in Arabic is *'untā*, in Aram. **אִתְתָּא** or **אִתְתָּא**. It has thus, according

³⁸ Comp. Pt. i., § 9.

³⁹ Comp. the blessing of Noah, Gen. ix. 27, and that of Jacob, Gen. xlix.

⁴⁰ Herder, *Werke*, Vol. XII., p. 193 (ed. Suphan): "Von den ältesten Zeiten an war bei den Ebräern Alles an Namen geheftet," and p. 197: "Bei den Ebräern beruht Geschichte und Dichtkunst grossen Theiles auf Paronomasien, wie auf Originibus der Sprache."

⁴¹ According to E. Nestle, *Die Israelitischen Eigennamen*, p. 5, there are more than a hundred explanations of proper names in the Old Testament, of which fifty-one occur in Genesis alone.

⁴² This was recognized even by Simonis, *Onomastica*, p. 5: "Scriptura sacra. sicubi nomina propria explicat, non semper per eandem radicem unde descendunt, sed interdum per cognatam id facere solet, non tam verborum quam rerum habita ratione."

to Professor Haupt's table of the differentiation of the sibilants in the Semitic languages,⁴³ אש, and comes from a stem אנש, Assy. *enēšu*, be weak; while איש comes from a stem אוש, be strong, which is extant in התאששו, show yourselves men, Is. xlv. 8, and in the proper name יהואש, or יואש, 2 Ki. xii. 1, 20.⁴⁴

The name משה is explained by: כי מן המים משיתירו, for I drew him out of the water. But משה as participle active can only mean "extrahens," not "extractus."⁴⁵ In reality, משה is probably not a Hebrew name, but the Hebraized Egyptian *mesu*, child (Lauth-Ebers). An Egyptian etymology was suggested by Josephus, *Antt.* ii. 9, 6 (comp. *Contra Apionem*, i. 31; Philo, *Vita Mosis*, i. 4; Clem. Alex., *Strom.*, i. 343), accommodating it to the explanation given in Exod. ii. 10: τὸ γὰρ ὕδωρ μῶϋ οἱ Αἰγύπτιοι καλοῦσιν, ἐσῆς δὲ τοὺς [ἐξ ὕδατος] σωθέντας.⁴⁶ The name of the son of Moses גרשם is explained by גר הייתי בארץ נכריה, a stranger am I in a foreign country (75), as if it were a compound of גר and שם (for שם); whereas it probably comes from גרש, drive out, with the nominal ending *ōm*, instead of the usual *ōn*.⁴⁷

So also גלעד is explained to be a compound of גל, heap, and עד, witness (70), while it is probably connected with the Arabic *ḡal'ad*, something hard, rough.

בבל is derived from בלל, mix, confuse (39), as if it were a contraction of בלבל; ⁴⁸ but it is known from the Assyrian cuneiform

⁴³ *Die Sumerischen Familiengesetze*, p. 20, rem. 3.

⁴⁴ See Haupt, *l.c.*, p. 25, rem. 6, and Fried. Delitzsch, *Prolegomena zu einem neuen Wörterbuch über das Alte Test.*, p. 160-164; comp., however, Nöldeke in his review of this book in *ZDMG*, XL., p. 739 f. The difference of the two stems was already noticed by P. von Bohlen, *Die Genesis*, 1835, p. 36, n. 22.

⁴⁵ Dillmann's proposition to take it as ptp. Poal with aphæresis of the preformative ה (comp. Ewald, § 169^a, and Gesen., § 52, 2, rem. 6), would be too forced in this case.

⁴⁶ Professor Haupt, in an unpublished paper of 1877, "Die biblische und semitische Sprachwissenschaft," which he kindly placed at my disposal, suggests that the name משה originated in the mission of Moses as *deliverer* of Israel from Egypt. A kind of parallel to it is found in the *Hiduse Agadoth* (תרושי אגדות) on *Hulin*, 139^b: "Before he was named so by the daughter of Pharaoh the Tora called him by this name, because he led and drew out Israel from the sea, . . . and therefore was he called, 'He who has drawn out,' and not 'He who was drawn out'" (קודם שנקרא כך על ידי בת פרעה קראה התורה אותו בשם זה על שם שהוא הוציא ומשה את ישראל מן הים . . . ועל כן נקרא משה ולא נמשה או משוי).

⁴⁷ Comp. Stade, § 296^a.

⁴⁸ As טפספות = טפספות, כבקב = כוכב; comp. Ewald, § 158^c; Stade, § 124^a.

inscriptions that Bâbilu, the corresponding Assyrian name of the city, is a compound of *bâb*, gate, and *ilu*, god, the gate of god.⁴⁹

But in many cases it is quite apparent that it is not an etymology which is intended, but a paronomasia. So when נח is explained from וַח יִנְחֲמֵנוּ, this one will comfort us (255), on which even Ber. rabba comments that "the explanation does not suit the name, nor the name the explanation; it should either read, Noah will give us rest (which the LXX have, καταπαύσει), or Nahman will comfort us."⁵⁰ So also שְׂמוּאֵל is derived from שָׁאֵל, to ask (427), while it can only be either a contraction from שְׂמוּעָאֵל, heard by God (like וְרוּבֵבֵל),⁵¹ or, better, a compound from שֵׁם אֵל, name of God, the ־ being the old nominative ending, as in מְתוּשֶׁלַח, פְּנוּאֵל, the Phœnician עֲזֻרְבָּעֵל, Hasdrubal, etc.⁵² The explanation given is probably due to a confusion of שְׂמוּאֵל with שְׂאוּל. עֲמֻק עֵכֹר, the valley of trouble (307), is derived from the name עֵכֶן, and it is interesting that, perhaps in consequence of this etymology, the Chronicler (1 Chr. ii. 7) changed the latter name into עֵכֶר.

Thus in most of the explanations of proper names in the Old Testament we have examples of popular etymology, which is satisfied with a partial agreement in sound between the name and the appellative which was suggested by it.

In the plays upon proper names, still less regard is had to the real meaning. Occasionally the true etymology of a name is hit upon, but in general the appellative is suggested by the sound. בַּחֲשֹׁבוֹן, In Hesbon (Counting Town), they designed evil against her, and thou also Madmen (Dunghill) wilt be brought to silence (149, 84); כִּי עֲזָה עֲזוּבָה תִּהְיֶה וְעֶקְרוֹן תִּעָקֵר, for Gaza (Stronghold) will be abandoned, and Ekron (Extermination) will be exterminated (297, 322); וְהִכַּרְתִּי אֶת כְּרִיתִים, and I shall cut off the Cherethites (183); דָּן יִדִּין עָמִי, Dan will judge his

⁴⁹ Comp. I. R., 52, No. 5, 2, 7, 11; IV., 18, 11; 27, 29^b (*Ba-bi-lu*); IV., 12, 14; 20, No. 3, 13; 29, 22^a (*Ba-bi-lim*); Neb. Grot. I., 7 (*Ba-bi-lam*); I., 4, No. xv., 1, 2; 35, No. 1, 23; 48, No. 5, 3; II., 13, 25^{cd}; IV., 12, 13 (*Ka-dingir-ra*).

⁵⁰ לא המדרש הוא השם ולא השם הוא המדרש לא היה צריך קרא למימר ר' ר' ינחמנו. Rashi, after *Midrash Tanhuma*, divides ינחמנו into ינחמנו או נחמנו זה ינחמנו, and finds the etymology of the name Noah in the first part.

⁵¹ So Ewald, § 275, rem. 3.

⁵² Comp. Stade, § 344^b; Judah Hayyug and Ibn Ezra even propose the reading שְׂמוּאֵל.

people (86^b; comp. 86^a); רתם המרכבה לרכש יושבת לכיש, harness the swift steed to the chariot, O inhabitress of Lachish (192).

One and the same name is sometimes variously played upon, either with reference to different meanings of the same word, or to a different word. Thus the name גר is explained by בגד, with good luck, or בא גר, good luck hath come (Gen. xxx. 11; No. 65^a). In the blessing of Jacob the play is made: גר גרוד יגודנו והוא יגר עקב, Gad, troops will crowd against him, but he will overcome (prop., cut off) the rear (Gen. xlix. 19; No. 65^b). Both the notion of luck and of a troop, which are suggested by the name גר, are connected with the same stem גדר, and its by-form גור. Its proper meaning is, 'cut'; comp. Deut. xiv. 1, לא תתגדרו, ye shall not cut yourselves; then, cut one's part, give him as his lot; hence גר, Syr. גרדא, Arab. ġadd, luck; ⁵³ הגר, or בעל גר, Jos. xi. 17, xii. 7, xiii. 5, the god of fortune.⁵⁴ On the other hand, גרוד, a troop, *i.e.* a division.

So also the name יעקב is first explained by וידו אחות בעקב עשו, and his hand was holding the heel of Esau (Gen. xxv. 26; No. 321^a), "heel-holder"; but when Esau was defrauded by him of his birth-right and of his father's blessing, he exclaims bitterly, הכי קרא שמו יעקב ויעקבני זה פעמים, was he then called Jacob (deceiver) because he deceived me thus twice (Gen. xxvii. 36; No. 321^b); and again, when Hosea reviews the history and character of Jacob, he alludes to his name in the words, בבטן עקב את אחיו, in the mother's womb he took the heel of his brother (Hos. xii. 4; No. 321^c). The primitive meaning of the stem עקב is, bend; hence עקב, heel, prop., the curvature of the foot; עקב, end, prop., the turn, issue, of a thing; ⁵⁵ עקב, hill, slope (Is. xl. 4), Eth. 'aqab. From עקב is derived the denominative stem עקב, come after one; prop., tread on the heels, then, lie in wait and restrain one by putting out the heel or foot; Aram. עכב; comp. Job xxxvii. 4, ולא יעקבם, and the Targum on this passage; Eth. 'aqaba, keep, preserve, guard; then, deceive, prop., cause to stumble, fall (comp. Jer. ix. 3).⁵⁶

Similarly, גלגל is derived in Jos. v. 9 from גלגל את חרפת, גלגל, גלותי את חרפת, I removed (prop., rolled away) the reproach of Egypt (by

⁵³ Cf. מנת from מנה, and חבל, Ps. xvi. 5, 6.

⁵⁴ Cf. מני, Is. lxxv. 11.

⁵⁵ Comp. Delitzsch on Ps. xix. 12, xl. 16.

⁵⁶ A play on the name יעקב is perhaps intended in the narrative of Jacob's wrestling (Gen. xxxii. 25) by ויאבק. The verb occurs nowhere else, and may have been chosen here to allude on the one hand to the name יעקב, on the other, to that of the brook יבק, Gen. xxxij. 23 f.; see Delitzsch, *Comm.* ad loc.

the performance of circumcision at that place); while in Am. v. 5, there is a play upon גלגל, גלגל, גלגל, גלגל, Gilgal will surely go into captivity (69).

יוסף is derived in the same context from אסף, take away, namely, the reproach of barrenness, and from יסף, add, expressing the wish that another son may be added (158).

NOTE. — Very suggestive is the opinion of Professor Haupt (expressed in his paper mentioned above) that many of the old names occurring in Genesis originally meant something like son, offspring, creature, being, and the like, as this notion must have been the first to occur to the mind of primitive men at the birth of a child. Professor Haupt discovers this meaning in many of the names. Thus, for instance, קין (381) from קין (cognate to כין), stand upright, whence קנה, reed, and the appellative קין, spear, 2 Sam. xxi. 16; then, establish, create, form, especially forge; so Syr. קניא, Arab. *gain*, artisan, especially smith. The name קין would thus mean creature, *i.e.* child, while the popular etymology derived it from קנה, produce, acquire, from which a form like קנין, Ps. civ. 24, would be expected. — שט (459) can only mean either, he who sets up (as participle), or (as noun) sprout, *i.e.* offspring. Popular etymology explained it as meaning substitute. — פריץ (341), the breaker through, *i.e.* born. — זרח (Gen. xxxviii. 30), the rising one.⁵⁷ — אפרים (338), fruit.⁵⁸ — So also עקב as a noun may mean descendant, posterity; comp. the Arab. *'aqb*, *'uqb*, posterity; prop., what comes after.⁵⁹

13. Relation of Paronomasia to Diction in the Old Testament.

Julius Ley, starting from a comparison of Hebrew with Old-German, claims for alliteration in Old-Hebrew, or "pre-Davidic" poetry,⁶⁰ the importance of a formal principle of poetry which it had in German. To establish this theory, he not only includes under alliteration, rime, assonance, play upon words, and repetition, but extends it to the agreement of two stem-consonants in any position and order, as גרם, מי יקימו, הרגו and רצנם, תבא and כבודי, חמר ותאכל, which he proposes to read ותאכל.⁶¹ In view of this extension of its scope, he properly proposes to substitute the term "Consonanten-Gleichklang" for alliteration.⁶² But it is easy to see that in this way the whole of the Old Testament, or any book, can be made into an uninterrupted series of "sound-similarity,"

⁵⁷ Comp. Heb. vii. 14, εἰς Ἰουδα ἀνατέταλκεν ὁ κύριος ἡμῶν.

⁵⁸ Comp. פְּרִי הַבֶּטֶן, Ps. cxxvii. 3.

⁵⁹ *Aqib*, the last, was one of the titles Mohammed assumed at Medina; cf. Sprenger, *Das Leben und die Lehre des Mohammad*, I., p. 156.

⁶⁰ Comp. especially *Die metrischen Formen*, p. 167, 211.

⁶¹ Cf. *loc.*, p. 125 f., 131, 69.

⁶² *Op. cit.*, p. 78.

and the "variety of metres" which Ley brings out by this "freer alliteration," as he calls it, would add anything but harmony and stateliness to the Hebrew verse, in place of the simple but grand arsis and thesis of the parallelism. Of true alliteration, as defined above, no passage can be adduced in which it is carried through and used in such a manner as to be the bearer and regulator of the rhythm. It is true that it sometimes recalls the "Liedstäbe," or "Stabreim," the alliterative parts being distributed over two lines or parallel members.⁶³ But this occurs only in isolated passages.

With apparently more justice, Wilhelm Jordan, *Der epische Vers der Germanen*, p. 7 f., claims for Hebrew the oldest rimes, in which, as he says, it did not have to be invented, but arose spontaneously from the organism of the language. This is true in so far as the conformity of the suffix-endings in Hebrew might have suggested the rime; and, in fact, rimes based on the endings recur in a few short passages, such as Gen. iv. 23 f., v. 29; Jud. xiv. 18; Ps. cvi. 4-7, etc., with some consistency and regularity. But even this flexional rime is not found in any lengthy passage.

Paronomasia in the Old Testament is, like all other embellishments of speech, an element of higher style, that is, of the poetical and prophetic diction. In the historical books, except in the poetical passages embodied in them and the plays on the etymology of proper names, cases in which it occurs are few and far between. It is everywhere merely a casual, not an organic, element of diction. Hebrew poetical style hardly differs from the rhetorical;⁶⁴ both have in common all the peculiarities which distinguish them from the lower style. But their purpose and effect may vary with the diction. What the poet uses merely as an ornament, the orator may employ as an instrument. This applies even to the "parallelismus membrorum," the fundamental law of elevated style. In the poetical books, the requirements of the rhythm often give rise to the unfolding of the thought in the parallelism, while in the prophets, the development of a thought in all its aspects is the main object of the parallelism. Similar is the use of paronomasia. In the poetical books, it may contribute to rhythm or euphony, or be used as a mere embellishment; in the prophets, it serves more serious ends. The prophets use it especially in vivid and impassioned passages, in which the whirl of similar sound is meant to reflect the inner excitement and

⁶³ See above, § 5.

⁶⁴ Comp. Ewald, *Die Propheten des Alten Bundes*, I., p. 54; Renan, *Histoire des langues sémitiques*, p. 131.

impress the hearer with the certainty and magnitude of an event or threatened calamity, as in **פחד ופחת ופח עליך יושב הארץ**, fear, and a pit, and a snare upon thee, inhabitant of the land (330); **יום צרה ומצוקה יום שאה ומשוואה יום ענן וערפל**, a day of distress and anguish, a day of desolation and devastation, a day of clouds and darkness (Zeph. i. 15); depicting in conjunction with onomatopœie: **בוקה ומבוקה ומבולקה**, empty, void and waste (is the land; No. 41); **יום מהומה ומבוסה ומבוכה**, a day of trouble, and of tramping down, and of perplexity (199; cf. 55, 94, 95, 96).

Plays upon words are especially frequent in the prophets. As an element of the daily speech, with their biting, ironical, or sarcastic force, they are best suited to the prophetic sermons, which adhere closely to the living speech and aim to reach the mind and conscience of the hearer, and to bring home to him directly and vividly a truth or a fact. Next to the prophetic speech and the rhetorical passages in Job, plays upon words are most frequently found in the Proverbs, which are in general much dependent for their force and effect upon felicitous and pointed expression, while in the Psalms only a few are found, chiefly such as by frequent use have become set phrases, as **שוב שבת** (444); **ראה** and **ירא** (390). For the play upon words is out of place in lyric poetry, which does not aim at striking or convincing others, but lives and moves in its own feelings and emotions.⁶⁵

14. Ἀπαξ λεγόμενα, and Unusual Forms of Paronomasia.

It has been observed elsewhere⁶⁶ that alliterative and rimed combinations preserve many unusual and obsolete words. We find in the Old Testament also examples in which either both parts occur only in assonating combinations, or one of them is a *ἀπ. λεγ.*; so, **מפלאת . . . מפלשי**, the balancing of the clouds and the wondrous things (225); **שיח ושיג**, musing and retiring (413); **זור וזך**, the guilty man, and the pure (101); **השאת והשבר**, desolation and destruction (432; cf. 59, 185, 205, 223, 237, 287, 340, 395, 413, 431, 433).

Besides this it has also been noted that the straining after similarity of sound often produces anomalous forms.⁶⁷ In the Old Testament,

⁶⁵ Comp. Ewald, *l.c.*, p. 56. In modern Hebrew poetry the rime is a regular feature, but it was not adopted till the 7th century A.D. ⁶⁶ See Pt. i., § 5.

⁶⁷ Cf. Pt. i., § 11; comp. also in German: Wie die Alten sungen, so zwitschern die Jungen; Gunst ist nicht umsonst. Erst die Pfarre, dann die Quarre. Abraham a Sancta Clara: Die Aegernuss ist eine harte Nuss.

the deviations from the regular grammatical usage for the sake of conformity of sound are comparatively few and slight: **נשוי פשע** (instead of **נשוא**), he whose transgression is taken away, and sin is covered (271); **מי דימון מלאו דם** (for **דיבון**), the waters of Dimon are filled with blood (83; cf. 51, 55, 79, 178, 257, 273, 437, 479).

APPENDIX.

Paronomasia in Post-Biblical Literature.

Post-Biblical Hebrew literature was very prolific in paronomasia. A few examples from the Talmud may here be given: **בשלשה** **דברים אדם נכר בכיסו בכוסו ובכעסו**, "The character of a man reveals itself on three occasions: in his behavior concerning his purse, his cup, and in his anger" (*Erubin*, 65^b; cf. No. 178); **אוי לי מיוצרי אוי לי מיוצרי**, "Woe is me from my Creator (who punishes sin), woe is me from my (sinful) inclination" (*Berach.*, 61^a; cf. No. 160); **במערבא כי נסב אינש אתתא אמרי ליה הכי מצא או מוצא**, "In the West (*i.e.* Palestine), when one took a wife people used to say of him thus: Did he find 'a good thing' (*Prov.* xviii. 22), or something 'more bitter than death'?" (*Eccl.* vii. 26; *Yebamoth*, 63^b); **שמא נתחלף לך בין אויב לאויב**, (Job said to God) "Perhaps thou hast mistaken *iyob* (Job) for *oyeb*" (enemy; *Baba bathra*, 16^a); **תהא לוטא ואל תהא לאטא**, "Prefer to be (innocently) cursed than to be cursing" (*Sanhedr.*, 49^a); **אכול בצל ושב בצל**, "Eat onions and live in the shadow" (of thy house, *i.e.* rather live poorly than make debts and be compelled to give up thy house, *Pesach.*, 114^a); **בכו לאבלים ולא לאבדה שהיא למנוחה ואנו לאנחה**, "Weep for the mourners and not for the departed; for this has gone to rest, while we are left to grief" (*Moed Qatan*, 25^b).

The Talmud is especially rich in efforts to supply with etymologies those proper names which the Old Testament left unexplained. So **ירבעם שריבע עם**, "because he made the people crouch" (*i.e.* made it degenerate); otherwise, **שעשה מריבה בעם**, "because he caused strife (*i.e.* division) among the people"; and **שעשה מריבה בין ישראל לאביהם שבשמים**, "because he caused strife between Israel and their Father in heaven"; Jeroboam is called **בן נכט ולא ראה**, "because he looked and did not see" (*i.e.* did not recognize his true position and destiny in history, *Sanh.*, 101^b);

שהנשיא את ישראל לאביהם שבשמים (son of Hezekiah), "because he caused Israel to be forgotten by their Father in heaven" (*Sanh.*, 120^a). Comp. Nimrod and Amraphel, who are identified, *Eruḇ.*, 53^a, and *Yalqut*, 47, 72; Sinear, *Sabb.*, 113^b; Samson and Delilah, *Sotah*, 10^a, 8^b; Ahasuerus and Esther, *Megillah*, 11^a, 13^a, and many more. Even appellatives are transformed into proper names and then interpreted, as for example, צפוני (Joel ii. 20): "It is the evil inclination (personified) which is hidden and remaining in the heart of man" (*Succah*, 52^a).⁶⁸

The Jewish poets of the middle ages formed paronomasia with great skill, but did not preserve the moderation of the Old Testament writers. The following are a few examples from Judah Ḥarizi's *Maqama* (ed. Lagarde, 1883): החכמה תנוו לחכם באורה חיים: תנחמו ומעמלו תניחו בשכבו תשמר עליו ולא תניחו, "Wisdom gives power to the wise; she leads him in the path of life and affords him rest from his toil; when he lies down she watches over him and does not leave him alone" (p. 2, section 2, verse 1; comp. No. 252); ושם יסוד כל סוד, "and there (in heaven) is the foundation (principle) of every mystery" (2, 2, 10); ותעוף לקנה ולקונה, "and she (the soul) soars to her nest, and to her Creator" (p. 3, v. 36); ושב היופי דופי, "and the beauty is turned to disgrace" (17, 4, 28); בלשונם תפלה ובקרבם תפלה, "on their tongue is prayer, in their heart perverseness" (17, 4, 34); ולשון קדר הקדירתהו, "and the language of Qedar (Arabia) darkened him" (p. 5, v. 29).

LIST OF CASES OF PARONOMASIA IN THE OLD TESTAMENT ALPHABETICALLY ARRANGED.¹

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- | | |
|--------------------|--|
| 1. Job xxix. 16: | אב אנכי לאֲבִיּוֹנִים |
| 2. Is. xxiv. 4: | אֲבֵלָה נִבְלָה הָאָרֶץ אֲמִלְלָה נִבְלָה תִּבְלֶה |
| 3. Ex. xxi. 18: | וְהִבָּה אִישׁ אֶת רֵעֵהוּ בְּאֶבֶן אוֹ בְּאֵזָרָה |
| 4. Dt. xxviii. 24: | יִמְן יְהוָה אֶת מָטָר אֶרְצְךָ אֶבֶן וְעָפָר |

⁶⁸ Comp. Ignaz Goldziher in *ZDMG*, XXIV., p. 207 ff.

¹ The translations of the ancient versions quoted are, if not otherwise indicated, the Greek of the Septuagint, the Latin of the Vulgate, the Syriac of the Peshito.

5. Gen. xvii. 5 : ² והיה שמך אברהם כי אב המון גוים נתתיך
6. הקליטני נא מן האדם האדם הזה . . . על בן קרא שמו אדם
Gen. xxv. 30.³
7. מי זה בא מאדם חמוץ בנדים מבצרה . . . מדוע אדם ללבושך
Is. lxiii. 1, 2 : ⁴ ובגדיך כדרך בגת
8. Gen. ii. 7 : ⁵ ויצר יהוה אלהים את האדם עפר מן האדמה
9. ויקרא את שם המקום ההוא קברות התאנה כי שם קברו את
העם המתאנים
Num. xi. 34 :
10. Prov. xxiii. 29 : למי אוי למי אבוי
τίμι οὐαί; τίμι θόρυβος; — Gr. Ven. τίμι αὖ τίμι φεῦ; — Vulg. cui
vae? cuius patri vae?
11. Ez. xxx. 17 : ⁶ בחורי און ופירבסת בחרב יפלו
νεανίσκοι Ἡλιοπόλεως καὶ Βουβάστων ἐν μαχαίρᾳ πεσούνται.
12. Num. xxiii. 21 : לא הביט און ביעקב ולא ראה עמל בישראל
Cf. Hab. i. 3; Ps. lv. 11 : עמל ואון, Is. lix. 4; Ps. x. 8, xc. 10;
Job xv. 35.
13. Prov. vi. 23 : כי נר מצוה ותורה אור
Vulg. et lex lux.
14. Is. xxxi. 9 : אשר אור לו בציון ותנור לו בירושלם
ὃς ἔχει ἐν Σιών σπέρμα καὶ οἰκίους ἐν Ἱερουσαλὴμ.

² Instead of אֲבִי, because referring to the name Abraham, in which, as in other names of the type, אֲב is the combining form (Del.). — חֲמוּץ, instead of the more usual קָחַל (Gen. xxviii. 3, xxxv. 11), to symphonize with the name.

³ In ver. 25, אֶדְמוֹנִי (reddish, the color of Esau's hair or skin) contains another allusion to the name Edom.

⁴ Lagarde, *Proph. Chald.*, p. L., proposed to read מְאָדָם, past partic., for מְאָדוֹם, and מְבַצֵּר for מְבַצְרָה: Who is he that cometh dyed red, redder in his garments than a vine-dresser?

⁵ Hos. iv. 18: אֲהָבוּ הַבָּנִים קִלּוֹן מִנְגִּיָּה, His rulers love shame, considered by Ewald, § 120, and Orelli as intended for a pun, is very likely due to a dittography of the last part of the first word. So LXX.

⁶ און, "idolatry, wickedness," spitefully altered from און (On) Gen. xli. 45 = Heliopolis (Jer. xliii. 13, בית שמש), the seat of the worship of the sun-god Ra. — Am. i. 5, בְּקִעַת און, means the Syrian Heliopolis, the modern Baalbek; cf. No. 69^b. — Hos. iv. 15, v. 8, x. 5, similarly changes בית אל to בית און.

15. Ex. xxviii. 30 : הַאֲזִיזִים וְהַתְּמִים
 Cf. Lev. viii. 8; Ezra ii. 63; Neh. vii. 65 : תְּמִים וְאִזִּים;
 Dt. xxxiii. 8 : 'הָא' וְהָת', shortened for 'הָא' וְהָת', Num. xxvii. 21,
 1 Sam. xxviii. 6.⁷
16. Ezra viii. 31 : וַיַּצִּילֵנוּ מִכַּף אֹיֵב וְאֹרֵב
17. Ez. xl. 24, 29, 33, 36 :⁸ וְאִילָיו וְאֶלְמָיו
aileu kai ailaumwv.
18. Jud. xii. 12 : וַיָּמָת אֵילֹן הַדְּבֹלָלַי וַיִּקְבֹּר בְּאֵילָן
19. Prov. v. 19 : אֵילַת אֲהָבִים וַיַּעֲלֶת חֵן
20. Is. xli. 12 : כֹּאֵן וְכֹאֶפֶס
21. Ex. xxiii. 27 : אֵימָתִי אֶשְׁלַח לִפְנֵיךָ וְהִמָּתִי אֶת כָּל הָעַם
 Vulg. occidam; Pesh. וְהִמָּתִי = אַחֲרוֹב.
22. 2 Ki. i. 10, 12 : אִם אִישׁ אֱלֹהִים אֲנִי תִכְדָּר אִשׁ מִן הַשָּׁמַיִם
 Cf. Prov. vi. 27.
23. Mi. i. 14 :⁹ בְּתִי אֶכְוִיב לְאַכּוֹב
24. אִם תֹּאבּוּ וּשְׁמַעְתֶּם טוֹב הָאָרֶץ תֹּאכְלוּ וְאִם תִּמְאֲנוּ וּמְרִיתֶם
 Is. i. 19, 20 : חֲרַב תֹּאכְלוּ
25. Jud. xiv. 14 : מִהֶאֱכַל יֵצֵא מֵאֶכֶל וּמֵעַז יֵצֵא מִתּוֹק
26. Is. xxiv. 6 : אֶלֶּה אֶכְלֶה אֶרֶץ
27. Ez. xvii. 13 :¹⁰ וַיָּבֵא אֹתוֹ בְּאֶלֶּה וְאֵת אֵילֵי הָאָרֶץ לִקְחַ
28. Is. vi. 13 : כְּאֶלֶּה וְכֵאלֹן

⁷ As regards the etymology of אֲזִיזִים וְתְמִים, Wellhausen, *Prolegomena*,² p. 419 n. connects אֲזִיזִים with אָרַר, curse. The same view is held by Professor Haupt, who compares Assyr. *ardru*, 'curse, conjure, bind' (by a spell); the form is, he thinks, perhaps to be explained as the result of the resolution of the doubling, for אֲזִיזִים. Wellhausen, *l.c.*, also notes that Freytag (*Lex.*, I., p. 199), and independently of him, Lagarde (*Proph. chald.*, p. xlvii.) compared תְּמִים with Arab. *tamā'im*, plur. of *tamimat*, a kind of amulet to repel the evil eye. (See Lane, *Lex.*, s.v.) [Wellhausen has himself given up this combination; see *Reste arabischen Heidenthumes*, 167.] We may, perhaps, compare Assyr. *tamû*, a prolonged by-form of *amû*, 'speak, swear, conjure, enchant'; *ma'mîtu*, 'oath'; *amatu*, 'word, command'; words which are, perhaps, derived from the same root as Heb. נָאֵם, oracle.

⁸ Cf. Assyr. *êlamû*, 'front.'

⁹ אֶכְוִיב, elative form; cf. אֶכְזִיב. — Achzib in Judah, Jos. xv. 44.

¹⁰ אֵילִים, princes; prop., mighty ones; Assyr. *âlu* = *ajalu*.

29. Ps. xcvi. 5 :¹¹ כִּי כָל אֱלֹהֵי הָעַמִּים אֱלִילִים

30. Hab. ii. 18 : לַעֲשׂוֹת אֱלִילִים אֱלִמִּים

ויענה אִיִּים בְּאִלְמָנוֹתיו And jackals howl in her (Babylon's) castles, Is. xiii. 22, on which Del. remarks [after older scholars; e.g. *Miklol Yophi*, D. Kocher, *al.*]: 'the prophet, with a sarcastic touch, calls the royal אֲרָמָנוֹת אֱלִמִּים (widows) on account of their decayed and desolate condition,' rather a strange witticism. Fried. Delitzsch (in Baer's ed. of Ezekiel, p. xi.), citing Assy. *almattu* (= *almantu*), 'widow' and 'house,' ascribes the same two-fold sense to Heb. אֱלִמָּנָה. But in Ezek. xix. 7, to which Fried. Delitzsch refers, וַיֵּדַע אֱלִמָּנוֹתָיו, if the text be correct (see Cornill, *ad loc.*), can only mean, he knew (carnally) his widows. In our passage, אֱלִמִּים is very probably a clerical error for אֲרָמִים.

31. Is. vii. 9 : אִם לֹא תִאֱמִינוּ כִּי לֹא תִאֱמָנוּ

LXX, καὶ εἰ μὴ πιστεύσῃτε, οὐδὲ μὴ συνῆτε; Pesh. אַפְלָא האמינו בִּי אֱלִי. תְּבִינוּ = תִּסְתַּכְּלוּן. In 2 Chron. xx. 20, ותתהימנון, they render ἐπιστεθήσεσθε, and תִּתְהַיְמֶנּוּ. For the thought, comp. also Hab. ii. 4.

32. Ps. cvii. 11 : כִּי הִמְרוּ אֲמָרֵי אֵל

The ancient versions : הִמְרוּ, παρεπύκρναν (exacerbaverunt, מַרְמְרוּ) τὰ λόγια τοῦ θεοῦ.

33. Prov. xii. 21 :¹² לֹא יִאָּנֶה לַעֲדִיק כָּל אִן וְרָשָׁעִים מִלֹּא רֵעַ

34. בְּאִתִּי וּפָסָרָם וּפָסָרָם עֲלֵיהֶם עֲמִים בְּאִסְרָם לִשְׂתֵּי עֲוֹנָתָם (עֵינָתָם kethib). Hos. x. 10.¹³

When it is my desire, I shall chastise them, and peoples will be gathered against them, when I shall bind them to their two furrows (Targ., Ki., *al.*); cf. Is. xxiv. 22. The old versions represent עֲוֹנָתָם; LXX, . . . παιδεῦσαι αὐτούς· καὶ συναχθήσονται ἐπ' αὐτούς λαοί, ἐν τῷ παιδεύεσθαι αὐτούς ἐν ταῖς δυσὶν ἀδικίαις αὐτῶν; Vulg. corripientur propter duas iniquitates suas; Pesh. עַל תִּרְתִּיהֶון סְכֻלוֹתֵהֶון.

35. הוּא הִכָּה אֶת שְׁנֵי אֲרָאֵל מִוֹאֵב וְהוּא יֵרֵד וְהִכָּה אֶת הָאָרִי
2 Sam. xxiii. 20 : (qere הִבֵּר) בְּתוֹךְ הַבָּאָר

Cf. 1 Chron. xi. 22.¹⁴

¹¹ אֱלִילִים, connected with אֵל, *ne*; so also in Assy. *ullu*, *ulûlu*=naught, and *ul*.

¹² LXX and Pesh. take אִן in an ethical sense: οὐκ ἀπέσει (Pesh. יָאָה = שָׁפִיר or נֶאֱוָה) τῷ δικαίῳ οὐδὲν ἀδικον.

¹³ אֲפָסָרָם, Qal, instead of the usual Pi., to accord with בְּאִסְרָם. — For the assimilation of ' in יָסָר, cf. Ewald, § 139^a; Ges., § 71.

¹⁴ אֲרִיאֵל מִוֹאֵב (LXX) אֶת שְׁנֵי בְנֵי (Driver); for a conj. emendation of the latter part of the verse, see Klostermann, *ad loc.* In Is. xxix. 1, 2, אֲרִיאֵל is

36. Job iii. 8 :¹⁵ יִקְבְּהוּ אֲרָרִי יוֹם הַעֲתִידִים עָרָר לְוִיתָן
 37. Gen. ii. 23 : לֹאֵת יִקְרָא אִשָּׁה כִּי מֵאִישׁ לִקְחָהּ
 Sym. αὕτη κληθήσεται ἄνδρís, ὅτι ἀπὸ ἀνδρὸς ἐλήφθη; Vulg. haec
 vocabitur virago, quoniam de viro sumpta est.
 38. וְתֹאמַר לְאָה בְּאִשְׁרֵי כִּי אֲשֶׁרוֹנִי בְנוֹת וְתִקְרָא אֶת שְׁמוֹ אֲשֶׁר
 Gen. xxx. 13.

ב

39. עַל כֵּן קָרָא שְׁמָהּ כְּבֵל כִּי שֵׁם כָּלֵל יְהוָה שֶׁפֶת כָּל הָאָרֶץ
 Gen. xi. 9.¹⁶
 40. Ps. iv. 9 : כִּי אַתָּה יְהוָה לְכָדָר לְכֶטֶח תּוֹשִׁיבִנִי
 Cf. בֶּטֶח בָּדַד, Dt. xxxiii. 28.
 41. Nah. ii. 11; cf. Is. xxiv. 1 : בּוֹקָה וּמְבּוֹקָה וּמְבִלְקָה
 42. Prov. v. 15 : שִׁתָּה מִיָּם מְבוֹרָךְ וְנוֹלִים מִתּוֹךְ בְּאֶרֶץ
 πῖνε ὕδατα ἀπὸ σῶν ἀγγείων.¹⁷
 43. בְּחִנָּת לִבִּי פָקַדְתָּ לֵילָה צָרַפְתָּנִי כָּל תְּמָצָא וְנִמְתִּי כָּל יַעֲרָר פִּי
 Ps. xvii. 3.¹⁸
 44. Jer. xlviii. 15 : מְבַחֵר בְּחֹרֵיו יִרְדּוּ לַטֶּבַח
 45. 2 Ki. viii. 12 : וּבְחֹרֵיהֶם בַּחֲרַב תַּהַרֵּג
 τοὺς ἐκλεκτοὺς. . . .
 46. Is. xii. 2 : אֲבִטָּח וְלֹא אֶפְחָד
 47. Jud. ii. 4, 5 : וַיִּבְכוּ וַיִּקְרָאוּ שֵׁם הַמָּקוֹם הַהוּא בְּכִים
 48. Gen. xxvii. 36 : אֶת בְּכֶרְתִּי לֶקַח וְהִנֵּה עֵתָה לֶקַח בְּרֶכְתִּי
 49. Jer. li. 44 : וּפָקַדְתִּי עַל כָּל בְּכָבֵל וְהִצַּאתִי אֶת בָּלְעִז מִפִּי

rendered by the comm. in both verses, "lion of God" (Ges., Ew., Dillm., Cheyne); or "hearth of God" (Targ., Knob., Del.; cf. Ez. xliii. 15, 26); Hitz. alone assumes a play on the two senses of the word.

¹⁵ Hitz. and Del. compare the Ráhu of the Indian myths, the dragon which strove to devour the sun and the moon; Hoffmann refers to the crocodile, the son of Seth, seated as star-demon at the north pole, as midnight robber of the light of Horus.

¹⁶ See above, § 12, p. 37 f.

¹⁷ מְבוֹרָךְ, Lagarde, *Anmerkung zur gr. Uebers. der Proverb.*

¹⁸ Notice the three alliterating couples in this verse after the scheme *ababaa*.

50. Dt. viii. 4 : שְׁמִלְתָּךְ לֹא בָלְתָהּ מֵעֶלְךָ וּרְגֶלְךָ לֹא בָצָקָה
(Cf. Neh. ix. 21.) LXX [B], τὰ ἱμάτιά σου οὐκ ἐπαλαιώθη ἀπό σου, τὰ ὑποδήματά σου οὐ κατατρίβη ἀπό σου, οἱ πόδες σου οὐκ ἐτυλώθησαν.¹⁹
51. Ps. lv. 10 : ²⁰ בָּלַע אֶרְצִי פִלָּג לְשׁוֹנִים
52. וִיקְרָא שֵׁם הַמָּקוֹם הַהוּא תִבְעָרָה כִּי בָצָרָה בָּם אֵשׁ יְהוָה
Num. xi. 3.
53. Ex. xxii. 4 : וְשִׁלַּח אֶת בָּעִירוֹ וּבָעֵר בַּשָּׂדֶה אֲחֵר
54. וְשִׂית עַל עָפָר בָּצָר וּבָצוֹר נַחְלִים אוֹפִיר : וְהָיָה שְׁדֵי בָצָרֶיךָ
Job xxii. 24, 25.²¹
And lay gold ore in the dust, and under stones (gravel) of the
brooks gold of Ophir ; so will Shaddai be your gold ore.
55. Is. xxiv. 3 : ²² הַבּוֹק תִּבּוֹק הָאָרֶץ וְהַבּוֹז תִּבּוֹז
56. הַלּוֹךְ וְקִנִּית בִּקְבֶּקֶב : . . . וּבִקְתִּי אֶת צֵצֶת יְהוּדָה
57. בּוֹקֵר אֲנִי וּבּוֹלִם שְׁקִמִּים
58. וְזָכַר אֶת בּוֹרְאֵךְ בְּיָמֶיךָ בְּחִירוֹתֶיךָ

¹⁹ The addition in LXX [B] is found in Dt. xxix. 4.

²⁰ Instead of בָּלַע, Graetz proposed בָּלַל (Gen. xi. 7, 9); but cf. Is. xix. 3, וְעֵצָתוֹ אֲכָלֶנָּה, I will swallow up its sagacity. [See Barth, *Beiträge zur Erklärung des Jesaja*, p. 4 f.] — פָּלַג (Gen. x. 25), with Patah, the better to agree with בָּלַע; cf. Ges., § 52, 2, rem. 2.

²¹ The old versions vowelled and understood these difficult verses differently. Pesh. alone recognize in בָּצָר, vs. 24, a metal (silver); LXX, Vulg., think of צוֹר; Targ. renders as equivalent to מִבָּצָר (as also בָּצָרִיךְ in vs. 25^a). For וּבָצוֹר, in vs. 24, LXX, Pesh., Targ. (followed by Merx), read וּבָצוֹר. בָּצָרִיךְ, in vs. 25^a, is rendered by LXX, βροχθὺς ἀπὸ ἐχθρῶν; by Pesh. בָּעִירוֹךְ; probably not a different reading, but epexegetical of בָּצָרִיךְ; cf. Vulg. contra hostes tuos. Hoffm. (in his transl. of Job, and *Zeitschr. f. Assyriologie*, II., 48), reads vs. 24, וְשִׂית עַל עָפָר בָּצָר נַחְלִים, “If thou putttest into the dust shaft-gold and gold of Ophir. . .”

²² The Impf. Niph. are formed here after the analogy of the verbs עָלָה, that they may rime with the Inf. absol.

²³ Cf. Lagarde, *Mittheilungen*, I., 596, 68.

²⁴ Graetz, Haupt, and Cheyne regard בּוֹרְאֵךְ as a later alteration of an original בּוֹרֶךְ or בְּאֵרֶךְ, so that the passage originally meant, “Remember thy cistern, or thy well,” i.e. thy wife, after Prov. v. 15. It would thus be parallel to Eccl. ix. 9 רְאֵה חַיִּים עִם אִשָּׁה אֲשֶׁר אָהַבְתָּ : “Enjoy life with a wife whom you love.” Haupt also thinks that וְזָכַר contains an allusion to זָכַר. The words בָּאֵר and בּוֹר, in their transferred meaning, are playfully associated with our text in the Midrash, on this verse, and in *Levit. Rabb.*, sec. 18 (on Lev. xv. 2; cf. also Talm. Jer., *Sota* ii., 1, fol. 18^a), where, in speaking of Aquabia ben Mahalalel’s counsel in

64. Ez. xxxv. 8: ומִלְאֲתִי . . . גְּבַעוֹתֶיךָ וַיֵּאָחֲזֶיךָ
- 65^a. Gen. xxx. 11: ותִּקְרָא אֶת שְׁמוֹ גָד (qere גָּד) ותִּקְרָא אֶת שְׁמוֹ גָּד
And Leah said: In (or with) good luck (qere, good luck hath
come); and she called his name Gad.
- 65^b. Gen. xlix. 19: גָּד גָּדוֹד יִגְדְּנוּ וְהוּא יִגְדֵּךְ עֶקֶב
Gad — a troop shall press upon him, yet he shall press upon
(their)²⁹ heel.
66. Ps. cx. 6: יָדִין בְּנֹזִים מִלֵּא גִוִּיֹּת
67. Ez. xxxix. 11 (cf. 15): וקראו גֵּיא הַמֶּוֶן גֹּג
LXX, vs. 15: τὸ Γαῖ τὸ πολυάνδριον τοῦ Γώγ.
68. Mi. i. 6: וְהִנֵּרְתִּי לִנִּי אֲבִינִי
- 69^a. הַיּוֹם גָּלוֹתִי אֶת חֲרַפַּת מִצְרַיִם מֵעַלֵּיכֶם וַיִּקְרָא שֵׁם הַמָּקוֹם הַהוּא
גִּלְגָּל
Jos. v. 9:³⁰
- 69^b. Am. v. 5:³¹ הַגִּלְגָּל גָּלָה יִגְלָה וּבֵית אֵל יִהְיֶה לְאָזֶן
70. Gen. xxxi. 48: וַיֹּאמֶר לְבֶן הַגָּל הוּא עַד . . . עַל בֶּן קָרָא שְׁמוֹ גִּלְעָד
71. אִם גִּלְעָד אֶזֶן אֵךְ שָׂוֵא הָיוּ בְּגִלְגָּל שְׁוָרִים וַיַּחֲזִי גַם מִזְבְּחוֹתֵם
כְּגִלְגָּל עַל תַּלְמֵי שָׂדֵי
Hos. xii. 12:³²
72. Is. x. 30: צִהְלִי קוֹלְךָ בֵּית גָּלִים
73. Cant. iv. 12: גֵּן נָעוּל אַחֲתִי כָלָה גַל נָעוּל
κῆπος κεκλεισμένος ἀδελφῇ μου νύμφη, κῆπος³³ κεκλεισμένος.
74. Ps. xviii. 8: וּתְהַנֵּשׁ וּתְרַעַשׁ הָאָרֶץ
Cf. 2 Sam. xxii. 8.
75. Ex. ii. 22:³⁴ וַיִּקְרָא אֶת שְׁמוֹ גֵּרְשֵׁם כִּי אָמַר גֵּר הָיִיתִי בָאָרֶץ נֹכְרִיָּה
Cf. Ex. xviii. 3.

²⁹ Most of the commentators join the מ of the following word (מֵאֲשֶׁר) to עֶקֶב (עֶקֶבְכֶם), with a gain to both. See above, § 12, p. 39.

³⁰ See Stade's interesting article, "Der 'Hügel der Vorhäute,' Jos. 5," in *ZATW*, VI., p. 132-143.

³¹ G. Hoffmann, *ZATW*, III., 104, would change אֶזֶן into אֶל for the sake of alliteration with אֵל; but this is not necessary, as all vowels alliterate with one another (Vilmar, *Gramm.*, II., 21 f.); cf. No. 11, and above, § 11, p. 33 f.

³² For שְׁוָרִים, LXX gives שָׂרִים; see G. Hoffmann, *ZATW*, III., 104.

³³ Followed by Graetz.

³⁴ Cf. above, § 12, p. 37.

76. Mi. i. 10 : בַּת אֶל תְּגִידוֹ
Cf. 2 Sam. i. 20. — ἐν Γέθ μὴ μεγαλύνεσθε (תְּגִידוֹ; in Samuel, μὴ ἀναγγεῖλητε).

ד

77. Jud. v. 12 : עוֹרֵי עוֹרֵי דְבוּרָה עוֹרֵי עוֹרֵי דְבָרֵי שִׁיר
78. Eccl. xii. 11 : דְּבָרֵי חֲכָמִים כְּדֶרֶכֶּנּוֹת
79. Ez. v. 17 :³⁵ וְדָבַר וְדָם יַעֲבֹר-בָּךְ
Cf. Ez. xxviii. 23, xxxviii. 22.

80. דָּגָן וְתִירוֹשׁ
Gen. xxvii. 28, 37 ; Dt. vii. 13, xi. 14, xii. 17, xiv. 23, xviii. 4, xxviii. 51, xxxiii. 28 ; 2 Ki. xviii. 32 ; Is. xxxvi. 17 ; Jer. xxxi. 12 ; Hos. ii. 24, vii. 14 ; Joel i. 10, ii. 19 ; Ps. iv. 8.
דָּגָן, Num. xviii. 12 (16).³⁶

81. Ps. xxiv. 6 : זֶה דּוֹר דְּרָשָׁיו
82. Is. xli. 15 : תְּרוֹשׁ הָרִים וְתָדַק
Cf. Dan. vii. 23.

83. Is. xv. 9 :³⁷ כִּי מִי דִימוֹן מְלֹאוֹ דָּם
84. Jer. xlviii. 2 :³⁸ גַּם מִדָּמִן תִּלְדִּי
85. Gen. xv. 2 :³⁹ וְבֶן מֶשֶׁק בֵּיתִי הוּא דְמֶשֶׁק אֱלִיעֶזֶר
And the inheritor of my house is Damascus Eliezer.

³⁵ Cornill strikes out דָּם, because it is not a proper subject for the verb and destroys the parallelism of the passage.

³⁶ An alliterative formula ; דָּגָן וִיץ, only Lam. ii. 12.

³⁷ Dimon for Dibon, for the sake of a play upon the word דָּם ; cf., for the interchange of ב and כ, Haupt, *Beiträge zur assyr. Lautlehre*, p. 88, n. 2, and *Zeitschr. für Assyriologie*, II., 268, 3, and n. 2.

³⁸ The old versions take כ' as inf. abs. of דָּמָם : παύσιν παύσεται, silens conticesces ; Pesh. משתק תשתקין.

³⁹ For the ancient interpretations of this verse, see the versions, Jerome, *Hebraicae quaestiones, ad loc.*, and Field, *Hexapla*. — With Aquila's rendering, ὁὐδὲ τοῦ ποτίζοντος οὐκ ἔστιν [Lagarde, οὐκ ἔστιν] μου, in which מֶשֶׁק is connected with שָׁקָה, we may compare the explanation of דְּמֶשֶׁק in *Yoma*, 28^b : הוּא דְּמֶשֶׁק : אֲרִיעֶזֶר אָמַר ר' אֱלִיעֶזֶר שֶׁדִּילָהּ וּמֶשֶׁקָה מִתּוֹרָתוֹ שֶׁל רַבּוֹ לְאַחֲרִים. "He is Damascus Eliezer, Rabbi Eleazar says (he is so named), because he was drawing from the learning of his master (Abraham), and distributing it (giving to drink) to others." — The modern explanations, whether they take Eliezer as appositive (Del.), or genitive (Ew., Dillm.), are forced, and not justified by Hebrew usage. Tuch, Olsh., Hitz., reject דְּמֶשֶׁק as a gloss ; but the unusual מֶשֶׁק, which seems to have been employed for the sake of the paronomasia with דְּמֶשֶׁק, to some extent protects the latter.

86^a. Gen. xxx. 6 : ותאמר רחל דַּנְנִי אֱלֹהִים . . . עַל כֵּן קָרָאָה שְׁמוֹ דָּן

86^b. Gen. xlix. 16 : דָּן יָדִין עַמּוֹ

87. לא שִׁמַּעְתָּם אֵלַי לִקְרֹא דְרֹר אִישׁ לֵאחִיו . . . הֲנִי קָרָא לָכֶם
דרור נאם " אל החרב
Jer. xxxiv. 17 :

88. Esth. x. 3 : וּמַרְדֵּכִי . . . דָּרַשׁ טוֹב לַעֲמּוֹ וּדְבַר שְׁלוֹם לְכָל־זֶרְעוֹ

89. Esth. i. 13 : דָּת וְדִין

ה

90. Ez. ii. 10 : ⁴⁰ וּכְתוּב אֵלֶיהָ קִינִים וְהָגָה וְהִי

91. הוֹד וְהִדָּר

Ps. xxi. 6, xlv. 4, xcvi. 6, civ. 1, cxi. 3 ; Job xl. 10 ;
1 Chr. xvi. 27.

92. Is. i. 4 : הוֹי גּוֹי חָטָא

93. Is. lvi. 10 : ⁴¹ צִפּוּ . . . הַיּוֹם שֹׁכְבִים אַחֲבֵי לָנוּם

LXX, ἐνυπνιαζόμενοι, Aq. φανταζόμενοι, Sym. δραματισταί, Vulg. videntes vana.

94. Ps. xlv. 4 : יִהְיֶמוּ יַחְמְרוּ מִיָּמִיו

95. Is. xvii. 12 : ⁴² הוֹי הַמּוֹן עַמִּים רַבִּים כְּהַמּוֹת יָמִים יִהְיֶמוּן

96. Ez. vii. 11 : ⁴³ לֹא מָהֶם וְלֹא מִהֲמוֹנָם וְלֹא מִהֲמָהֶם וְלֹא נָהָ בָהֶם

Nothing of them, nor of their multitude, nor of their riches, nor a waiting of them (sc. יִהְיֶה, shall be). — καὶ οὐ μετὰ θορύβου, οὐδὲ μετὰ σπουδῆς.

⁴⁰ הִי is considered to be a shortened form of הָיִי (cf. Stade, § 125^b), which Cornill would restore here; better (Ew., § 101^e) a by-form of הָיִי, Eccl. iv. 10, x. 16; cf. הוֹי and הוֹי. It is perhaps chosen here to alliterate with הִגָּה, which occurs in the meaning, 'sigh, wail'; e.g. Is. xvi. 7; Jer. xlviii. 31.

⁴¹ "Instead of being הוֹיִם, 'seers,' they are הוֹיִם, i.e. 'delirious talkers, ravers,' from הוֹה (= Arab. *hadā*), 'to rave in sickness'" (Del.).

⁴² "The description of the billows of peoples is as picturesque as the well-known description: *Illi inter sese*, etc., of the Cyclopes in Vergil" (Del.).

⁴³ הִמָּה, only here, is probably synon. with הַמּוֹן, and may, as Keil suggests, refer to the multitude of people, while הַמּוֹן is used of the abundance of riches (cf. Is. lx. 5; Ps. xxxvii. 16). For the rest, see Cornill, who emends ומה הם ומהם, "What are they and what is their splendor?"

97. Eccl. iii. 18: ⁴⁴ ולראות שהם בהמה המה להם
It is (the apparent disorder in the world) that they (mankind)
may see that they are beasts with regard to themselves. — τοῦ
δεῖξαι (= לראות = להר) ὅτι αὐτοὶ κτήνῃ εἰσιν.
98. Dt. ii. 15: להם מקרב המחנה עד תמם
99. Is. lix. 13: ⁴⁵ הרו והגו מלב דברי שקר
100. 1 Ki. xix. 10: את מובחזך הרסו ואת נביאך הרגו בכרב

On עיר ההרס (var. החרס, החרס; Aq. Theod. Ἄρες, LXX, πόλις ἀσεδέκ = הצדק), see Geiger, *Urschrift*, u.s.w., p. 79, and the comm. (Del., Cheyne, Dillm., Duhm.).

י

101. Prov. xxi. 8: הפפך דרך איש וור וור ושר פעלו
Very perverse is the way of the guilty man, but the pure — his
work is straight. — LXX, πρὸς τοὺς σκολιούς σκολιάς ὁδούς
ἀποστέλλει ὁ θεός, ἀγὰρ γὰρ καὶ ὁρθὰ τὰ ἔργα αὐτοῦ.⁴⁶

י

102. Is. xxxiv. 6: וּבַח לַיהוָה בְּבִצְרָה וּשְׂבַח גָּדוֹל בְּאֶרֶץ אֲדוֹם
103. ותאמר לאה וּבְדַנִּי אֱלֹהִים אֲתִי וְכֵן טוֹב הַפֶּעַם יִבְלֵנִי אִישִׁי
Gen. xxx. 20: ותקרא את שמו זבלון

And Leah said: God presented me with a good present; this
time my husband will extol⁴⁷ me. . . . And she called his
name Zebulon.

⁴⁴ המה להם, emphatic; they with regard to themselves, as they really are in themselves, *ipsissimi*; cf. Ew., § 315^a. “המה, nimmt wie ein Echo das בהמה auf und vollzieht die ausgesprochene Gleichung auch im Wortklang” (Del.).

⁴⁵ The only cases of Inf. Poel. Duhm, *Das Buch Jesaia*, thinks that the punctators took these forms for Inff. Hiph. of ירה and ינה, and would therefore read הגו as Inf. absol. Qal; cf. Prov. xxv. 4 f.; Is. xxvii. 8. הרו is regarded by him as a clerical error for הרגו. ⁴⁶ LXX takes וור as predicate to דרך.

⁴⁷ This meaning of זבל (which, as verb, occurs only here) is suggested by the Assy., where *zabālu* means ‘carry, lift up,’ syn. with *našā*, נשא; cf. Stanislas Guyard, in *Journ. Asiatique*, 1878, août-sept., p. 220 ff.; Schrader, *KAT*², p. 185 f.; Fried. Delitzsch, *Hebr. and Assy.*, p. 38 f., and *Prolegomena*, p. 62; Cheyne, *Isaiah*³, II., p. 172 f. The common rendering, ‘dwell,’ has no philological foundation whatever, and in this passage compels us to supply a prepos., “he will dwell with me” (Vulg. *mecum erit*).—Notice the explanation of the name by two verbs זכר and זבל (both ἀπ. λεγ.). Are two different explanations combined as in the case of the name Joseph, vs. 23, 24?

104. Job xxviii. 17 : לא יִעֲרָכְנָה זָהָב וְכֹכְבִּית
105. Dt. xxi. 20 : זֹלָל וּמַבָּא
(Cf. Prov. xxiii. 20, 21, זֹלָל . . . סָבָא). — LXX, *συμβολοκοπῶν οἰνοφλυγεί*.⁴³
106. Ex. xxxiv. 15 : וְנִזְנוּ אַחֲרֵי אֱלֹהֵיהֶם וְנָבְחוּ לֵאלֹהֵיהֶם
107. Jer. li. 2 : וּשְׁלַחְתִּי לְכָבֵל זָרִים וְזִרוּהָ
LXX, *καὶ ἔξαποστελῶ εἰς Βαβυλῶνα ὑβριστὰς καὶ καθυβρίσουσιν αὐτήν* = וְזִרוּהָ = זָרִים.
108. Hos. ii. 24, 25 :⁴⁹ וְהֵם יַעֲזְבוּ אֶת יְיָ רֵעֵאֵל : וְזִרְעָתִיהָ לִּי בָאֲרֶץ

ח

109. Ezek. xxx. 21 : לְחִבְשָׁה לְחִזְקָהּ
110. וַיִּקְרָא הָאָדָם שֵׁם אִשְׁתּוֹ חֲוָה כִּי הִוא הִיְתָה אִם כָּל חָי
Gen. iii. 20.
111. Jer. xxiii. 19 : וְסַעַר מִתְחַלֵּל עַל רֹאשׁ רְשָׁעִים יִחֹל
112. Is. xxvi. 11 : יִהְיֶה רִמָּה יֶדֶךָ בִּל יַחְזִיזוּ יַחֲוּ וַיִּבְשׂוּ
113. Job xxxi. 40 : תַּחַת חֲטָה יֵצֵא חוֹם
114. כִּי הִרְבָּה אִפְרַיִם מִזְבְּחוֹת לְחַטָּא הָיוּ לוֹ מִזְבְּחוֹת לְחַטָּא
Hos. viii. 11.

Because Ephraim hath made a multitude of altars to *sin*, the altars became to him a *punishment*.⁵⁰ — *ὅτι ἐπλήθυνεν Ἐφραὶμ θυσιαστήρια, εἰς ἁμαρτίαν ἐγένοντο αὐτῷ θυσιαστήρια τὰ ἡγαπημένα.*

115. Prov. x. 16 : פְּעֻלַּת צְדִיק לְחַיִּים תְּבוֹאָת רֹשַׁע לְחַטָּאת
116. Prov. iii. 22 : וַיְהִיו חַיִּים לְנַפְשׁוֹ וְחֵן לְגִרְתִּיתִּךְ

⁴⁸ Cf. Matth. xi. 19; Luc. vii. 34: *φάγος καὶ οἰνοπότης*.

⁴⁹ זִרְע here, instead of the more usual נָטַע (*e.g.* Is. v. 7, lxi. 3; Jer. ii. 21), perhaps for the sake of the paronomasia with יִרְעָאֵל.

⁵⁰ That the words for 'sin' in Hebr., and in the Semitic languages generally, may also signify the consequence of sin, punishment, or the condition into which one is brought by sin, needs no proof; see, *e.g.*, Gen. xxxix. 9; Prov. xx. 2; cf. H. Schultz, *Alttestamentliche Theologie*⁴, p. 684. For Assyrian, see Haupt in *Hebraica*, I., 219.

117. אל תתן לחיית נפש תורף חית עניך אל תשכח לנצח
Ps. lxxiv. 19.
Deliver not unto the beast the soul of thy turtle-dove, forget
not thy poor animals for ever (Del.).⁵¹
118. חיים וחסד עשיתה עמדי Job x. 12 :
Cf. Ps. lxiii. 4, cxix. 159.
119. ולכן יחכה יהוה לחננכם ולכן ירום לרחמכם Is. xxx. 18 :⁵²
And therefore will Jahveh wait to be gracious to you, and there-
fore will he arise to have mercy upon you (Del.).
120. ויאבל-חל וחומה Lam. ii. 8 :
Cf. Is. xxvi. 1.
121. תאנים הלאות ולא תצא ממנה רבת הלאות Ez. xxiv. 12 :
122. ממתים מחדל חלקם בחיים Ps. xvii. 14 :
123. תחלת ממשכה מחלה לב ועץ חיים תאוו באה Prov. xiii. 12 :
124. חלליך לא חללי חרב ולא מתי מלחמה Is. xxii. 2 :
חללי חרב, Jer. xiv. 18 ; Ez. xxi. 19, xxxi. 18, xxxii. 20, 21, 25,
26, 28-32, xxxv. 8 ; Zeph. ii. 12 (15).
125. יחלץ עני בעינו ויגל בלחץ אונם Job xxxvi. 15 :
126. בחלקי נחל חלקך Is. lvii. 6 :⁵³
127. כי חלק יהוה עמו יעקב חבל נחלתו Dt. xxxii. 9 :
128. ויניקוהו . . . חמאת בקר וחלב צאן עם חלב כרים Dt. xxxii. 14 :
For other combinations of חמאה and חלב cf. Gen. xviii. 8 ;
Jud. v. 25 ; Is. vii. 22.
129. בלחי החמור חמור חמרתים בלחי החמור הכתי אלף איש Jud. xv. 16.
With the jawbone of an ass heaps upon heaps, with the jawbone
of an ass I have smitten a thousand men. — ἐν σιαγόνι ὄνου

⁵¹ For conjectural emendations of the text, see Cheyne, *Psalms*, 396 ; *QPB.*, loc. — For תורף, LXX, Pesh., read a form of ירה.

⁵² Ew., Dillm., Bredenk., and Cheyne adopt the reading of two MSS. : ידום, "He will wait in stillness," which better suits the parallelism with יחכה.

⁵³ The "smooth stones" (cf. λίθοι λιπαροί, lapides uncti, lubricati) refer, it seems, to stone-fetishes, or stone-worship; cf. Wellhausen, *Reste arabischen Heidenthums*, p. 99 f.

ἐξ αλειφῶν ἐξήλειψα αὐτούς,⁶⁴ ὅτι ἐν τῇ σιαγόνῃ τοῦ ὄνου ἐπάταξα χιλίους ἀνδρας.

130. Gen. xi. 3 : וְהָחֵמֶר הִיָּה לָהֶם לְחֶמֶר
 131. Esth. ii. 17 : וְתִשָּׂא חֵן וְחֶסֶד לִפְנֵי
 132. Ps. lvii. 5 : שְׂנֵיהֶם חֲנִית וְחִצִּים וְלִשְׁוֹנָם חֶרֶב חֲדָה
 Cf. 1 Sam. xiii. 19, 22 ; Is. xlix. 2 ; Prov. v. 4.
 133. Mi. iv. 11 : תִּחְנַף וְתִחַז בְּצִיּוֹן עֵינֵינוּ
 134. Prov. xiv. 34 : וְחֶסֶד לְאֲמִים חֲטָאֵת
 LXX, ἐλασσονοῦσι (= חסר) δὲ φυλὰς ἀμαρτίαι.
 135. Job xxxix. 13 :⁶⁵ כָּנַף רִנְנִים נַעֲלָמָה אִם אֶבְרָה חֲסִידָה וְנִצָּה
 "The wing of the ostrich vibrateth joyously ; — is she pious,
 wing and feathers?" (Del.).
 136. 2 Sam. xv. 30 : וְרֹאשׁ לּוֹ חֲפוֹי וְהוּא הוֹלֵךְ יַחַךְ
 137. Nu. xxiv. 8 :⁶⁶ חֲצִיּוֹ יִמָּחֵק
 138. Prov. viii. 27 ; cf. Job xxvi. 10 : בְּחֶקֶן חוּג עַל פְּנֵי תְהוֹם
 139. Mi. vii. 11 :⁶⁷ יוֹם הַהוּא יִרְחַק חֶק
 On that day the borders (Keil and Orelli, the law) will be far
 removed.
 140. בפלגות ראובן גדלים חקקי לב . . . לפלגות ראובן גדלים
 Jud. v. 15, 16 : חקקי לב
 141. Gen. xlviii. 22 : אֲשֶׁר לִקְחָתִי . . . בְּחֶרְבִּי וּבִקְשָׁתִּי
 Cf. Jos. xxiv. 12 ; 2 Ki. vi. 22.

⁶⁴ This rendering of the LXX is quoted in the *Theol. Zeitung* of Innsbruck, 1888, II., 264, in support of the reading חֲמִירָתִים, instead of חֲמִירָתִים, 'With the jawbone of the ass [the red one] have I reddened them'; cf. *Hebraica*, V., 198. But the conjecture is not plausible. — חֲמִירָתִים, חֲמִירָתִים, heap, is chosen here to accord with חֲמִירָתִים, ass, and is also found 1 Sam. xvi. 20 (Keil).

⁶⁵ חֲסִידָה is thought to contain an allusion to the name of the stork, *avis pia*, whose treatment of its young is so different from that of the ostrich; see Gesenius, *Thes.*, s.v. — Hoffm.: "Is the wing of the ostrich too slothful, or doth it want wing and feather?" i.e. אֶבְרָה אֶבְרָה (Jud. xviii. 9 נעצלה) חֲסִידָה וְנִצָּה. חֲסִידָה (or) חֲסִידָה.

⁶⁶ A plural is expected here, referring to צָרִים. Keil (with LXX) takes it as instrum., which is rather forced; Dillm. emends לְחֲצִיּוֹ.

⁶⁷ Graetz, *Monatsschrift für Gesch. u. Wissensch. des Judenth.* 1886, p. 505, considers חֶק a dittograph, and for יִרְחַק, reads יִדְחַק, That day will be urged, pressed, i.e. hastened.

- 142^a. Jer. l. 35-38 : ⁵⁸ חָרַב על כשדים . . . חָרַב אל מימיה
- 142^b. יען ביתי אשר הוא חָרַב . . . ואקרא חָרַב על הארץ
Hag. i. 9, 11.
LXX, καὶ ἐπὶ ἄξω ῥομφαίαν (חָרַב) ἐπὶ τῇ ν γῇ.
143. Ez. xxxiii. 27 : אשר כְּחָרְבוֹת בְּחָרַב וּפְלוֹ
144. Ez. v. 14 : ⁵⁹ ואתנך לְחָרְבָה ולְחָרְפָה
145. Ez. vii. 14 : כי חֲרוֹנִי אֶל כָּל-הַמּוֹנֶה
146. שמרו מן החרם פן תִּחְרִימוּ ולקחתם מן החרם ושמתם את
מחנה ישראל לחרם
Jos. vi. 18, cf. vii. 11, 12 :
147. נִחְרַם אתהם . . . ויקרא שם המקום חָרְמָה
Nu. xxi. 3 :
Cf. Jud. i. 17.
148. אֶל תִּחְרַשׁ מִמֶּנִּי פֶן תִּחְשָׁה מִמֶּנִּי וּנְמַשְׁלִיתִי עִם יוֹרְדֵי בּוֹר
Ps. xxviii. 1.
149. בְּחִשְׁבוֹן חֲשָׁבוּ עֲלֶיהָ רַעַה
Jer. xlviii. 2 :
150. תִּהְיוּ חֲשֵׁשׁ תִּלְדוּ קֶשׁ רוּחְכֶם אֵשׁ תֹּאכְלֶכֶם
Is. xxxiii. 11 :
151. יֵצֵא חֶתָן מִחֲדָרוֹ וּבִלָּה מִחֻפָּתָהּ
Joel ii. 16 :
- ט
152. טוֹב טַעַם וּדְעַת לִמְדֵנִי
Ps. cxix. 66 :
153. אָמַר אֶל טַחִי תִפֹּל וַיִּפֹּל : 28 : Ez. xiii. 11 ; ⁶⁰ cf. vs. 10, 14, 15, xxii. 28 :
- י
154. הוֹבִישׁ תִּירוֹשׁ אֶמְלֵל וַיִּצְהָר : הוֹבִישׁוּ אֲבָרִים . . . : הִנֵּפֶן הוֹבִישָׁה
והתאנה אֶמְלֵלָה רִמּוֹן גַּם תִּמָּר וּתְפוּחַ כָּל-עֵצֵי הַשָּׂדֶה
יִבְשׁוּ כִי הוֹבִישׁ שְׁשׁוֹן מִן בְּנֵי אָדָם
Joel i. 10, 11, 12 : ⁶¹
155. יִבְשׁוּ וַיִּבְהֲלוּ מְאֹד כָּל אִיִּבִי יִשְׁבוּ וַיִּבְשׁוּ רִנֵּעַ
Ps. vi. 11 :

⁵⁸ In vs. 38, Ew. and Graf read חָרַב.

⁵⁹ חרפה is omitted by LXX and Cornill.

⁶⁰ "טִיחַ = תִּפֹּל", vs. 12, used here on account of the ambiguous meaning of the word, and of the paronomasia with נִפֹּל" (Orelli).

⁶¹ הוֹבִישׁ, vs. 10, and הוֹבִישָׁה, vs. 12^a, are probably to be derived from הִבֵּשׁ, while הוֹבִישׁ, vs. 11, and הוֹבִישָׁה, vs. 12^b, are from הִבִּישׁ ; cf. Holzinger in ZATW, IX., 99 f., and Schwally, *ibid.* VIII., 196. So Pesh. מַטְל דְּבִשְׁתָּה . . . מַטְל אֲכָרָה . . . חֲדוּתָהּ. The Vulg. renders all the הִבִּישׁ in this passage by 'confusum esse.'

156^a. ותאמר הפעם אודה את־יהוה על כן קראה את שמו יהודה
Gen. xxix. 35.

156^b. Gen. xlix. 8 : יהודה אתה יודוך אחיך

157. Am. vii. 10 : לא תוכל הארץ להכיל את כל דבריו

158. ותאמר אסף אלהים את חרפתי : ותקרא את שמו יוסף לאמר
Gen. xxx. 23, 24 : ⁶² יסף יהוה לי בן אחר

159. Ps. l. 2 : מציון מכלל יופי אלהים הופיע

160. Is. xxvi. 3 : יצר סמוך תצר שלום

161. Hab. ii. 18 : כי בטח יצר יצרו עליו

162. (qere יקפאון) (וקפאון) ביום ההוא לא יהיה אור יקרות יקפאון
Zech. xiv. 6.

On that day there shall be no light; the precious ones (the stars) shall contract (*i.e.* cover) themselves. — LXX, ἐν ἐκείνῃ τῇ ἡμέρᾳ οὐκ ἔσται φῶς, καὶ ψυχὸς καὶ πάγος (= יקרֹות יקפאון; so the other ancient versions, Ew., Umbreit).

163. Ps. xxv. 12 : מי זה האיש ירא יהוה יורנו בדרך יבחר

164. Ps. lxiv. 5 : ירהו ולא יראו

165. Jos. xxiii. 5 : והוריש אתם מלפניכם וירשתם את ארצם
Cf. Jud. xi. 23.

166. Mi. i. 15 : עד הירש אביא לך יושבת מרשה
LXX, ἕως τοὺς κληρονόμους ἀγάγωσιν, κατοικοῦσα Λαχεΐς· κληρονομία ἕως Ὀδολλάμ ἦξει.

ב

167. Job xxxiii. 7 : ואכפי עליך לא יכבד
LXX, ἡ χείρ μου (= כפי), Vulg. eloquentia.

168. Prov. iv. 8 : תכבדך כי תחקקנה

169. Prov. xxv. 27 : אכל דבש הרבות לא טוב וחקך כבדם כבוד
“To investigate difficult things is an honor” (Del.).⁶³ — LXX, ἐσθίειν μέλι πολλὸν οὐ καλόν· τιμᾶν δὲ χρὴ λόγους ἐνδόξους
= כבוד מלים כבוד (Lagarde).

⁶² E. interprets the name ‘Taker away’ as though יוסף was a contraction of אסף (cf. 2 Sam. vi. 1; Ps. civ. 29); J. interprets ‘Increaser.’

⁶³ Reading כבד־ם.

170. 1 Sam. iv. 21 : ותקרא לנער אי קבוד לאמר גלה קבוד מישראל
 171. Jer. x. 25 : אכלו את יעקב ואכלהו ויבלהו
 172. Job xix. 27 : כלו בליתי בחקי
 LXX, πάντα δέ μοι συντετέλεσται ἐν κόλπῳ (= בלתי).
 173. Job v. 26 : תבוא בכלל אלי קקר
 174. Is. xxxii. 7 : וכלי כליו רעים
 The mean man — his means are evil.
 175. Neh. ix. 24 : ותכנע לפניהם את ישבי הארץ הפנענים
 176. כפא כבוד מרום מראשון מקום מקדשינו : מְקוֹה יִשְׂרָאֵל יְהוָה
 Jer. xvii. 12, 13.
 177. Prov. vii. 20 :⁶⁴ צרור הפספ לקח בידו ליום הפסא יבוא ביתו
 178. Prov. xii. 16 :⁶⁵ אויל ביום יודע כסמו וכסה קלון ערום
 179. Ps. cxlvii. 16 : כפור כפאפר יפור
 180. Ps. cxlv. 14, cxlvi. 8 : זוקף לכל הכפופים
 181. Ps. xxxvii. 20 : ואויבי יהוה כיקר קרים
 LXX, ἄμα τῷ δοξασθῆναι αὐτοὺς καὶ ὑψωθῆναι (= כרום).
 182. Is. xlvi. 1, 2 : קרע בל קרם נבו
 183^a. Ez. xxv. 16 : והקרתי את כרתים
 183^b. הוי ישבי חבל הים גוי כרתים . . . : והיתה חבל הים נות
 Zeph. ii. 5, 6 : כרת רעים
 184. 2 Sam. viii. 18 : ובניהו בן יהוידע והקרתי ותפלתי
 Cf. 2 Sam. xv. 18, xx. 7, 23 ; 1 Chr. xviii. 17.
 185. Ps. lxxiv. 6 : ככשיל וכילפות יהלמון
 186. Nu. xiv. 45 :⁶⁶ ויכום ויבתום
- ל
187. Mi. vi. 3, 4 : מה הלאתיך ענה כי : כי העלתיך מארץ מצרים
 189. Joel i. 19 : להבה להטה כל עצי השדה
 Cf. Joel ii. 3 ; Ps. lxxxiii. 15, cvi. 18 ; Job xli. 13.

⁶⁴ LXX, δι' ἡμερῶν πολλῶν, which Lagarde thinks a corruption of διχομήτης.

⁶⁵ Instead of the usual מְכַסֶּה, for the sake of the paronomasia.

⁶⁶ Hiph. of כרת. Professor Haupt explains such formations (instead of יָכַת) of verbs ע"ע as due to the analogy with verbs פ"נ ; cf. Huizinga, *Analogy in the Semitic Languages*, Amer. Journ. of Phil., XII., 32.

190. Ez. xxi. 3: לְהִבָּת שְׁלֹהֶבֶת
 191^a. ותאמר עתה הפעם יִלְנָה אישי אלי . . . על כן קרא שמו לִי Gen. xxix. 34.
 191^b. Nu. xviii. 2: וגם את אחיך מטה לִי . . . הקרב אתך ויָלֹוּ עֲלֶיךָ
 192. Mi. i. 13: רתם המרכבה לָרֶכֶשׁ יושבת לָכִישׁ

Ps. xxxv. 16: בחנפִי לַעֲנִי מְעוֹג חֹרֵק עֲלֵי שְׁנֵימוּ LXX, ἐπειρασάν με ἐξεμυκτήθη-
 ρισάν με μυκτηρισμόν.⁶⁷

מ

193. יען כי מָאֵס העם הזה את מי השלח . . . ומִשּׁוֹשׁ את רִצִּין Is. viii. 6.⁶⁸
 194. 2 Ki. iii. 19: והכיתם כל עִיר מִבְּצָר וכל עִיר מִבְּחוּר
 195. Ps. lxxxix. 41: שמת מִבְּצָרָיו מִחֲתָה
 196. Is. xxv. 12:⁶⁹ ומבצר מִשְׁנֵב חֹמְתֶיךָ הִשָּׁה הַשְׁפִּיל
 197. Is. x. 31: נִדְרָה מִדְּמָה
 198. Is. xxix. 9: הִתְמַהֲמְהוּ וְתִמְהוּ הַשְׁתַּעֲשְׁעוּ וְשַׁעוּ
 199. Is. xxii. 5: יום מְהוּמָה וּמְבוֹסָה וּמְבוּכָה
 200. Gen. xix. 37: ותקרא שמו מוֹאֵב
 201. Jer. xxvii. 2: עשה לך מוֹסֶרֶת וּמִטּוֹת
 Cf. Nah. i. 13.
 202. 2 Sam. iii. 25:⁷⁰ ולדעת את מוֹצֵאֶךָ ואת מוֹבֵאֶךָ (מִבּוֹאֶךָ kethib)
 Cf. Ez. xliii. 11.
 203. Mi. ii. 4:⁷¹ חֲלֵק עֲמִי יָמִיר אֶיךָ יָמִישׁ לִי לְשׁוֹבֵב שְׂדֵינִי יַחֲלֵק

⁶⁷ i.e. לַעֲנִי לַעֲנִי לַעֲנִי. Schwally would emend חרפוני (ZATW, XI., 258).

⁶⁸ The noun מִשּׁוֹשׁ instead of the verbal sentence וְשַׁשׁ, for the sake of the paronomasia with כָּאֵס (Del.). For various conjectural emendations, see the commentaries.

⁶⁹ הִשָּׁה from שָׁחָה, after the analogy of עָ"ע; cf. Huizinga, *Analogy in the Semitic Languages*, Amer. Journ. of Phil., XII., 32.

⁷⁰ The qere is to make the paronomasia more perfect.

⁷¹ The text is not intact; LXX read differently, and in part better. See Stade, *ZATW*, VI., 122 f., and Wellhausen, *ad loc.*

204. Ps. cxliv. 13 : מוֹנוּנוּ מִלְאִים מִפִּיקִים מִן אֶלֶן
Our garners are full, affording all manner of store (prop. from kind to kind). — LXX, τὰ ταμεῖα αὐτῶν πλήρη, ἐξερευγόμενα ἐκ τούτου εἰς τοῦτο (= מוֹה אֶל זֶה ; so also Graetz).
205. הֲנִי מַחְלֵל אֶת מִקְדָּשִׁי גֵאוֹן עֹכֶם מַחְמַד עֵינֵיכֶם וּמַחְמֵל נַפְשֵׁכֶם
Ez. xxiv. 21 :
Cf. vs. 25 (where מִשָּׂא is used for מַחְמֵל).
206. וַיֹּאמֶר יַעֲקֹב כֹּאשֶׁר רֹאם מַחְנֶה אֱלֹהִים זֶה וַיִּקְרָא שֵׁם הַמָּקוֹם הַהוּא מַחְנֵים
Gen. xxxii. 3 :
207. Jud. v. 26 : מַחְקָה רָאשׁוֹ וּמַחְצָה וְחִלְפָה רָקֵתוֹ
208. Is. xlii. 16 : אֲשִׁים מַחְשָׁד לִפְנֵיהֶם לְאוֹר וּמַעֲקָשִׁים לְמִישׁוֹר
209. Jer. xvii. 17 : אֵל תְּהִיָּה לִי לְמַחְתָּה מַחְסִי אַתָּה בְּיוֹם רָעָה
210. Jer. xlviii. 17 : אִיכָה נִשְׁבַּר מִטָּה עֹז מִקֵּל תִּפְאַרָה
211. Is. xv. 2 : וְעַל מִדְּבָא מוֹאֵב יִלְלִיל
212. Jud. v. 14 : מִנִּי מְבִיר יִרְדּוּ מַחְקָקִים
213. Jer. vi. 11 : וְאַתָּה חֶמֶת יְהוָה מְלֹאֲתִי נִלְאֲתִי הִכִּיל
214. Prov. xvi. 14 : חֶמֶת מִלֶּךְ מְלֹאֲכֵי מוֹת וְאִישׁ חֶכֶם יִכְבָּרָנָה
215. Dan. iv. 24 : לָהֶן מְלֵכָא מְלִכִּי יִשְׁפַּר עֲלֵיךְ
216. Cant. v. 16 : חֲבוּ מִמַּתְקִים וְכָלוּ מִחֻמְדִּים
217. Neh. ix. 20 : וּמִנֶּדֶל לֹא מִנְעֶת מִפִּיהֶם
218. מִנָּא מִנָּא תִקֵּל וּפְרָסִין : דְּנָה פֶשֶׁר מִלְתָּא מִנָּא מְנָה אֱלֹהָא
מְלִכּוּתָךְ וְהַשְׁלֵמָה : תִּקֵּל תִּקְלָתָא בְּמִאֲוִינָא וְהַשְׁתַּבַּחְתָּ
חֶסֶר : פֶּרַס פְּרִיסַת מְלִכּוּתָךְ וְיַהֲיִיבַת לְמַדִּי וּפְרָס
Dan. v. 25-28.⁷²
219. וְהִנֵּה דִמְעַת הַעֲשָׂקִים וְאִין לָהֶם מְנַחֵם וּמִיד עֲשָׂקִיהֶם כַּח וְאִין לָהֶם מְנַחֵם
Eccl. iv. 1 :
And behold the tears of the oppressed, and they have no comforter; and on the side of their oppressors is power, and they have no avenger⁷³ (Professor Haupt).

⁷² See J. D. Prince, *Mene, Mene, Tekel, Upharsin: an Historical Study of the Fifth Chapter of Daniel*, 1893. The nouns are now generally thought to be names of weights, mina, shekel, half-minas. The interpretation in vv. 26-28 is a series of plays on the meaning of the corresponding verbs, number, weigh, divide; the latter, by a second play, also suggests the Persians.

⁷³ מִיד (more commonly מִיד), at the side of, cf. מִצַּד, Jos. xii. 9; 1 Sam. vi. 8.

220. הָעֲרָבִים לְגֵד שְׁלָחַן וְהַמְּלָאִים לִמְנֵי מִמָּסָךְ : וּמִנִּיתִי אִתְּכֶם
 לַחֲרֹב וּבְלַכְּכֶם לִטְבַּח תִּקְרְעוּ
 Is. lxv. 11, 12 :
221. Is. xvi. 11 : עַל־כֵּן מֵעַי לְמוֹאב כְּבִנּוֹר יִהְיֶה וְקִרְבִּי לְקִיר חָרָשׁ :
222. Is. xlvi. 19 : וְצִאֲצָאִי מֵעֵיד כְּמַעֲוֹתָיו
 And thy offspring will be like the grains (gravel)⁷⁴ thereof (the sea).
223. Is. xvii. 1 :⁷⁵ הִנֵּה דִמְשֶׁק מוֹסֵר מַעִיר וְהִיתָה מֵעַי מִפְּלָה
224. Prov. xvi. 1 :⁷⁶ לְאָדָם מַעֲרָבִי לֵב וּמִיָּהוּה מַעֲנֶה לְשׁוֹן
225. Job xxxvii. 16 :⁷⁷ הִתְדַּעַע עַל מִפְּלָשִׁי עָב מִפְּלֹאוֹת הַיָּמִים דְּעִים
 LXX, . . . πτώματα πονηρῶν (= מִפְּלֹאוֹת רָעִים).
226. Is. xxix. 3 : וְצִרְתִּי עֲלֶיךָ מִצֵּב וְהִקִּימְתִּי עֲלֶיךָ מִצֵּרֶת
227. Ps. cxix. 143 : צַר וּמִצּוֹק מִצָּאוֹנִי מִצֹּרְתֶּךָ שִׁשְׁשִׁיעִי
228. Dt. xxviii. 53, 55, 57 ; Jer. xix. 9 : בְּמִצּוֹר וּבְמִצּוֹק
229. Prov. xiii. 14 : תּוֹרַת חָכָם מְקוֹר חַיִּים לְסוֹר מִמִּקְשֵׁי מָוֶת
 Cf. xiv. 27. — LXX, ὁ δὲ ἄνους ὑπὸ παγίδος θανέεται (= וּפְתִי
 בְּמִוִּקֶּשׁ יָמוּת ; Jäger).
230. Hab. i. 6 : כִּי הִנֵּנִי מְקִים אֶת הַכַּשְׂדִּים הַגּוֹי הַמֵּר וְהַנִּמְקָהֶר
231. Ruth i. 20 :⁷⁸ קָרָאן לִי מָרָה כִּי שָׂדֵי הַמֵּר לִי
232. Jer. iv. 17, 18 : אֲתִי מָרְתָה . . . : וְאֵת רַעְתֶּךָ כִּי מָר
233. Job xxxix. 18 : כָּעֵת בְּמָרוֹם תִּמְרִיא תִשְׁחַק לִפְנֵים וּלְרִכְבּוֹ
 LXX, κατὰ καιρὸν ἐν ὑψει ὑψώσεται ἵππου καὶ τοῦ
 ἐπιβάτου αὐτοῦ.

⁷⁴ So the ancient versions; others take מעותיו = מעים, "the bowels thereof"; see Dillm. *in loc.*

⁷⁵ מעי is rejected (with the LXX) by Lagarde, Cheyne, and Bredenk. as ditto-graph of מעיר; Dillm. would read לעי.

⁷⁶ Wanting in the LXX.

⁷⁷ The ἀπ. λεγ. מפלאות, instead of the usual נפלאות, for the sake of the alliteration with מפלש.

⁷⁸ On שר, see note on No. 438. Cf. Siegmund in Wagner's "Valkyrie": "Drum musst' ich Wehwalt mich nennen; Des Wehes waltet' ich nur."

234. וכי ישאלך העם הוה . . . מה מִשָּׂא יהוה ואמרת אֶת־מָה מִשָּׂא
ונטשתי אתכם
Jer. xxiii. 33 :
LXX, καὶ ἐὰν ἐρωτήσωσιν ὁ λαὸς οὗτος . . . τί τὸ λῆμμα κυρίου ;
καὶ ἐρεῖς αὐτοῖς ὑμεῖς ἐστὲ τὸ λῆμμα ; so Vulg., Pesh.⁷⁹
235. Ex. ii. 10 : ותקרא שמו מֹשֶׁה ותאמר כי מן הַמִּים מִשִּׁיתָהוּ
Cf. above, § 12, p. 37.
236. Prov. i. 6 : לְהִבִּין מִשָּׁל וּמְלִיצָה דְּבָרֵי חֲכָמִים וְחִדָּתָם
237. Neh. viii. 10 : לכו אכלו מִשְׁמָנִים ושתו מִמַּתְקִים
238. Jer. xlviii. 21 : וּמִשְׁפָּט בא אל ארץ הַמִּישׁוֹר
239. Prov. xii. 5 : מְחֻשְׁבוֹת צְדִיקִים מִשְׁפָּט תַּחְבִּלוֹת רָשָׁעִים מַרְמָה
240. Is. v. 7 :⁸⁰ וַיִּקְוּ לְמִשְׁפָּט וְהִנֵּה מִשְׁפָּח לְצִדְקָה וְהִנֵּה צִנְקָה
241. Is. xxv. 10 :⁸¹ וְנִדּוּשׁ מוֹאב תַּחְתִּיו כְּהִדּוּשׁ מַתְבֵּן בְּמִי מַדְמֵנָה

ג

242. Ez. ix. 4 : וְהִתְיִיתָ תָּו על מצחות האנשים הַנֶּאֱנָחִים וְהַנֶּאֱנָקִים
243. Job xxiv. 15 : ועֵין נֶאֱפָה שְׁמֵרָה נֶשֶׁף
244. Job xi. 12 : ואִישׁ נָכוֹב וְיָקָב
245. Ez. xiii. 3 : הִיוּ עַל הַנְּבִיאִים הַנִּבְלִים
LXX, οὐαὶ τοῖς προφητεύουσιν ἀπὸ καρδίας αὐτῶν (= הַנְּבִיאִים
הַנִּבְלִים ; so Cornill).
246. 1 Sam. xxv. 25 : כשמו כן הוא נָבֵל שְׁמוֹ וְנִבְלָה עִמּוֹ
247. לֹא נֶאֱוָה לְנִבֵּל שְׁפַת יֵתֶר אֵף כִּי לְנִדְיָב שְׁפַת שִׁקָּר
Prov. xvii. 7.
248. Ps. xviii. 13 (2 Sam. xxii. 13) : מִנְּנָה נִגְדָּו עֲבָיו עֲבָרוּ
249. נָדִי סִפְרָתָה אֶתָּה שִׁימָה דְּמַעְתִּי בְּנֶאֱדָה הֲלֹא בְּסִפְרָתָךְ
Ps. lvi. 9.

⁷⁹ Following the versions, Hitz., Graf, and many others read, אַתָּם הַמִּשָּׂא, a pointed play upon מִשָּׂא. — In vv. 38, 39, there is another play on מִשָּׂא : מִשָּׂא : מִשָּׂא את הרבר הוה מִשָּׂא יהוה . . . הנני וְנִשְׁתִּי אֶתְכֶם נִשָּׂא וְנִשְׁתִּי אֶתְכֶם. Here also it is better to read with the versions, Ew., Graf, *al.*, נִשְׁתִּי נִשָּׂא.

⁸⁰ In Assy. *saḥḥāpu* means 'overthrow, oppress'; perhaps מִשְׁפָּח is only a transposition of this root.

⁸¹ "Perhaps with allusion to the Moabite city Madmen, Jer. xlviii. 2, as 'בְּמִי to Moab' (Del.).

250. Job ii. 11: וַיִּעָדוּ יָחִידוֹ לְבֹא לְגִיד לּוֹ וּלְנַחֲמוֹ
Cf. xlii. 11; Is. li. 19; Nah. iii. 7; Ps. lxix. 21.
251. Job xx. 17:⁸² אֵל יִרְאֵה בַּפְּלָגוֹת נִהְרֵי נַחְלֵי דְבֶשׁ וְחִמָּה
252. אִם רוּחַ הַמּוֹשֵׁל תַעֲלֶה עָלֶיךָ מִקּוֹמֶךָ אֵל תֵּנָח כִּי מִרְפָּא יִנִּיחַ חֲסָאִים גְּדוּלִים
Eccl. x. 4:
If the temper of the ruler riseth against thee, leave not thy place, for patience assuageth great wrongs.⁸³
253. וְתֹאמְרוּ לֹא כִי עַל סוּם נָנוּס עַל כֵּן תִּנּוּסוּן וְעַל קָל נִרְפֵּב עַל כֵּן יִקְלּוּ רִדְפֵיכֶם
Is. xxx. 16:
But ye said, No (we will not keep quiet), but we will flee on horses (of Egypt); therefore shall ye flee; and on the swift will we ride; therefore swift shall be your pursuers.
254. Jer. xlix. 30: נָסוּ גֵדוּ
255. Gen. v. 29: וַיִּקְרָא שְׁמוֹ נֹחַ לֵאמֹר זֶה יִנְחָמֵנוּ מִמַּעֲשֵׂנוּ
LXX, καὶ ἐπωνόμασε τὸ ὄνομα αὐτοῦ Νῶε λέγων Οὗτος διαναπαύσει ἡμᾶς (= יִנְחָמֵנוּ). Cf. above, § 12, p. 38.
256. Is. i. 24: הוֹי אֲנַחֵם מִצָּרֵי וְאַנְקָמָה מֵאוֹיְבֵי
257. Is. xvii. 10: עַל כֵּן תִּטְעִי נְטִעִי נְעִמִים וְיִמְרַת זֶר תִּתְּרָעֵנִי
Therefore thou plantest pleasant plants,⁸⁴ but settest them in with strange slips. — φυτεύσεις φύτευμα ἄπιστον (= לֹא נְאֻמִּים), Vulg. plantationem fidelem) καὶ σπέρμα ἄπιστον.
258. Job xviii. 19:⁸⁵ לֹא נִין לוֹ וְלֹא נָכָד בְּעָמוּ
Cf. Gen. xxi. 23; Is. xiv. 22.

⁸² Merx cancels נהרי רבש ונחלי חמאה Hoffm. transposes

⁸³ That is, the sufferings resulting from the sins of the ruler (Professor Haupt); it must then be pointed נִינִי.

⁸⁴ Cheyne and Duhm, following the interpretation of Ew., render "plants of Adonis," considering נְעִמִים to be an epithet of this god used as a name. As the worship of Tammuz is not mentioned by any prophet before Ezekiel, it is doubtful, however, whether it had been introduced in Israel as early as the time of Isaiah. The reading of LXX seems preferable; perhaps נְאֻמִּים was changed to נְעִמִים to remove the countersense which arose from the loss of the negative; cf. Vulgate.

⁸⁵ Cf. Assy. *ninnu*, "family," Fried. Del., *Assyr. Studien*, p. 20. Compare English "kith and kin," German "Kind und Kegel"; in Cooper's "Pathfinder," Ch. x.: "She died leaving neither chick nor chiel behind her," to which Professor Haupt kindly called my attention.

259. Esth. iii. 12 : ⁸⁶ נִקְתָּב וְנִחַתְם בַּטְּבַעַת הַמֶּלֶךְ
וַיִּכְרֹם וַיִּתְּנֵבֶר אֲלֵיהֶם
260. Gen. xlii. 7 : נִתְּנָה לִירָאִיךָ גַם לְהִתְנוֹסֵם מִפְּנֵי קִשְׁמָה
261^a. Ps. lx. 6 : "Thou hast given them that fear thee a banner to lift themselves up because of the truth" (Del.). — LXX, ἔδωκας τοῖς φοβουμένοις σε σημεῖωσιν τοῦ φυγεῖν ἀπὸ προσώπου τόξου (קִשְׁמָה); similarly Vulg. Pesh.⁸⁷
261^b. וַיִּקְרָא שֵׁם הַמָּקוֹם הַהוּא מִסָּה וּמִרִיבָה עַל רִיב בְּנֵי יִשְׂרָאֵל
Ex. xvii. 7 : וְעַל נַפְוֹתָם אֶת יְהוָה
Cf. Nu. xx. 13; Dt. xxxiii. 8.
262. Is. x. 18 : וְהִיא כְּמָסַם נֶסֶם
And it (Asshur's glory) shall be like the pining away of a sick man.⁸⁸ — LXX, καὶ ἔσται ὁ φεύγων ὡς ὁ φεύγων ἀπὸ φλογὸς καιομένης; Vulg. et erit terrore profugus.
263. Gen. iv. 12 : נָע וְנָר תְּהִיָּה בְּאָרֶץ
Cf. vs. 14; Is. xxiv. 20.
264. Ps. cxlvii. 1 : כִּי נָעִים נָאֻהָ תְּהִלָּהָ
On והנער נער, 1 Sam. i. 24, see Driver, *Hebrew Text of the Books of Samuel*, in loc. — In 2 Ki. ix. 4, הנער ²⁰ is probably dittograph (LXX, Pesh.).
265. Job xiv. 18 : הָר נֹפֵל וְבוֹל
LXX, καὶ πλὴν ὄρος πίπτον διαπεσείται.⁸⁹
266. Is. lviii. 10 : וְתַפֵּק לְרַעֲב נַפְשֶׁךָ וְנַפֵּשׁ נַעֲנָה תִשְׁבִּיעַ
And minister thy sustenance⁹⁰ to the hungry, and satisfy the afflicted soul.
267. Lam. iv. 15 : כִּי נָצוּ גַם נָעוּ
268. Nah. ii. 2 : ⁹¹ נִצּוֹר מִצִּוְרָה
LXX, ἐξαιρούμενος ἐκ θλίψεως (= נִצָּל מִצָּרָה).

⁸⁶ Wanting in the LXX.

⁸⁷ This reading is adopted by most recent commentators, but is exposed to grave objections.

⁸⁸ Cf. Syr. נִסִּיכָא.

⁸⁹ So Lagarde, *Prophet. Chald.*, p. 1. : נָפַל יָפַל.

⁹⁰ Lit., 'appetite, object of appetite.' — Graetz, *Monatschrift für Gesch. u. Wissensch. d. Judenth.*, 1886, p. 272, emends לְרַעֲב לְחֵמֶךָ, after Pesh.; cf. LXX.

⁹¹ Cf. Frd. Del., *Zeitschr. für Keilschriftforsch.*, II., 293 f.; *Prolegomena*, p. 127, n. 1.

269. Nah. i. 2 : נָקַם יְהוָה לְצָרָיו וְנוֹמָר הוּא לְאִיבָיו
Cf. Lev. xix. 18.
270. Prov. xx. 27 : יָרַי יְהוָה נְשָׁמַת אָדָם חֶפֶשׁ כָּל תְּהַדְרִי בָטֶן
אֲשָׁרֵי נִשְׁוִי פֶשַׁע בְּסוֹי חֲטָאָה
271. Ps. xxxii. 1 : ⁹² עַל בֶּן נִשְׁאָתִי יָדִי עֲלֵיהֶם נָאֻם אֲדָנִי יְהוָה וְנִשְׁאָו עֲוֹנָם
Ez. xlv. 12.
272. וַיִּקְרָא יוֹסֵף אֶת שֵׁם הַבְּכוֹר מְנַשֶּׁה כִּי נִשְׁנִי אֱלֹהִים אֶת כָּל
Gen. xli. 51 : ⁹³ עַמְלִי
273. Ez. xxxix. 9 : וְהִשְׁקִינוּ בְּנֶשֶׁק
בְּנֵי אַפְרַיִם נוֹשְׁקֵי רֹמֵי קָשֶׁת
274. Ps. lxxviii. 9 : נָתַסוּ נְתִיבָתִי
275. Job xxx. 13 : LXX, ἐξέτριβησαν τρίβοι μου.
276. Jer. i. 10 : הַפְקַדְתִּיךָ הַיּוֹם הוּא לְנִתּוֹשׁ וּלְנִתּוֹן
Cf. xviii. 7, xxxi. 28.

ד

277. Nah. i. 3 : יְהוָה בְּסוּפָהּ וּבִשְׁעָרָהּ דָּרְכוּ
Cf. Is. xxix. 6. In inverse order, Am. i. 14 ; Ps. lxxxiii. 16.
278. Am. vi. 7 : וְסָר מִרְחוֹחַ סְרוּחִים
καὶ ἐξαρθήσεται χρημετισμὸς ἱππων (= מִסְחָר סוּסִים).
279. אֵל יֵשִׁיָּא אֶתְכֶם חוֹקִיהוּ וְאֵל יֵסִית אֶתְכֶם כּוֹאֵת
2 Chr. xxxii. 15.
280. Is. xxiii. 8 : סִחְרִיָּה שָׂרִים
281. כִּי עַד סִרִּים סִבְכִּים וְכִסְבָּאֻם סְבוּאִים אֶפְלוּ כִּקֵּשׁ יִבֵּשׁ מָלֵא
Nah. i. 10. ⁹⁴

For like thorns twisted together, and intoxicated in their drink (reading (וּבִסְבָּאֻם)), they are devoured like stubble fully dry.

⁹² נִשְׁוִי, after the analogy of the verbs ל"ה, to agree with כְּסוֹי.

⁹³ נִשְׁנִי, for the sake of greater similarity with מְנַשֶּׁה; cf. Ges., § 52, rem. 1; Stade, § 387^a.

⁹⁴ The text is probably corrupt. LXX render וְכִסְרִים סְבוּכִים כִּי עַד יִסְרוּ יִחְרַב וְכִסְרִים סְבוּכִים, which would at least suit the context. Graetz, *Monatschrift*, u.s.w., 1886, p. 505, conjectures הֵן עַד שָׂרִים סְבָאִים וְכִסְבָּאֻם אֶכְלוּ וְג'. He removes (cf. Job xxv. 5) drunken princes, etc.

283. Eccl. vii. 6 : **כִּי כְקוֹל הַפִּירִים תַּחַת הַפִּיר כֵּן שַׁחַק הַכַּסִּיל**
 284. **וְנִשְׂאֲתֶם אֶת סִבּוֹת מַלְכְּכֶם וְאֶת בִּיּוֹן צִלְמֵיכֶם כּוֹכַב אֱלֹהֵיכֶם**
אֲשֶׁר עֲשִׂיתֶם לָכֶם
 Am. v. 26 :
 And you carry Sakkuth your Moloch (or king), and Kaivan,
 the star of your god, the images which you have made for
 yourselves.⁹⁶
285. Job xl. 22 : ⁹⁶ **יִסְכְּחוּ צִאֲלִים צִלְלוֹ יִסְכְּחוּ עֲרֵבֵי נָחַל**
 286. Eccl. x. 6 : **נִתֵּן הַסֶּכֶל בַּמְרוּמִים רַבִּים וְעֲשִׂירִים בַּשָּׁפֶל יֵשְׁבוּ**
 287. Ps. lv. 9 : ⁹⁷ **אֲחִישָׁה מִפֶּלֶט לִי מְרוּחַ סָעָה מִסָּעֵר**
 288. Ez. ii. 6 : ⁹⁸ **כִּי סָרְכִים וְסִלּוֹנִים אוֹתָךְ**
 For briars and thorns are they (the people) with thee.
289. Dt. xxi. 18, 20 : **בֶּן סוֹרֵר וּמוֹרֵה**
 Cf. Jer. v. 23.
290. **יֵשֶׁת חֶשֶׁךְ סִתְרוֹ סִבִּיבוֹתָיו סִבְתּוֹ חֶשֶׁבֶת מַיִם**
 Ps. xviii. 12 (2 Sam. xxii. 12).

ע

291. Prov. xxvi. 17 : **מַחֲזִיק בֶּאֱזוֹנִי כֶּלֶב עֹבֵר מִתְעַבֵּר עַל רִיב לֹא לוֹ**
 LXX, ὡς περ ὁ κρατῶν κέρκου κυνός, οὕτως ὁ προεστὼς ἀλλοτρίας
 κρίσεως.
292. Is. x. 29 : **עָבְרוּ מִעֲבָרָה**
293. Is. xxvi. 4 : **בְּטַחוּ בִּי עַד־עַד**
 Cf. xlv. 17, lxv. 18 ; Ps. lxxxiii. 18, xcii. 8, cxxxii. 12, 14.
294. Jer. xvi. 19 : **יְהוָה עֵינִי וּמַעְיָןִי**
 Cf. Ps. xxviii. 8.
295. Ez. xvi. 7, 22, 39, xxiii. 29 : **עִירָם וְעָרֵיהֶם**
296. Ex. xxiii. 5 : ⁹⁹ **וְהִדַּלְתָּ מִעֲזוֹב לֹא עֲזוֹב תַּעֲזוֹב עִמּוֹ**

⁹⁶ On Sakkuth and Kaivan, see Schrader, *KAT*.², p. 442; JOURNAL, Vol. XI., p. 86.

⁹⁶ Observe one alliteration enclosed in another after the scheme *abba*.

⁹⁷ For the *απ. λεγ.* סָעֵרָה, Graetz would read סוֹפָה; cf. above, No. 278.

⁹⁸ See Cornill *in loc.*

⁹⁹ The same development of meaning of עֲזוֹב, 'let alone, allow to exist; preserve, save,' is also found in Assyrian in the Qal and Shaphel of this verb (*ezēbu* and *zāzubu*).

297. Zeph. ii. 4: כִּי עָזָה עֲזוּבָה תְּהִיָּה
298. Is. liv. 6: כַּאֲשֶׁה עֲזוּבָה וְעֲצוּבַת רוּחַ
299. וְכָל אֲשֶׁר סְבִיבוֹתָיו עָזְרוּ וְכָל אַנְפֵּי אֲזָרָה לְכָל רוּחַ
Ez. xii. 14.
LXX, καὶ πάντας τοὺς ἀντιλαμβανομένους αὐτοῦ (= עֲזָרָיו); so
Pesh. and Cornill.
300. וִיקְרָא אֶת שְׁמָהּ אֶבֶן הָעֶזְרָה וַיֹּאמֶר עַד הֵנָּה עֲזָרְנוּ יְהוָה
1 Sam. vii. 12.¹⁰⁰
301. Ex. xviii. 4: וְשֵׁם הָאֶחָד אֱלִיעֶזֶר כִּי אֶלְהִי אָבִי בְּעֶזְרִי
302. Is. lxii. 3: וְהִיִּית עֲמָרַת תַּפְאֶרֶת בֵּיד יְהוָה
Cf. Ez. xvi. 12, xxiii. 42; Prov. iv. 9, xvi. 31.
303. בְּיוֹם הַהוּא יוֹשֵׁר הַשִּׁיר הוּזָה בְּאַרְץ יְהוּדָה עִיר עֶזְרָלְנוּ יְשׁוּעָה
Is. xxvi. 1: יִשִּׁית חוֹמוֹת וְחָל
304. Is. xvii. 2: ¹⁰¹ עֲזוּבוֹת עָרֵי עֶרְעֵר לְעֶדְרִים תִּהְיֶינָה
LXX, καταλελειμμένη εἰς τὸν αἰῶνα (? = עָרֵי עֶד) εἰς κοίτην
ποιμνίων.
305. וְיִהְיֶה לוֹ שְׁלֹשִׁים בָּנִים רַכְבִּים עַל שְׁלֹשִׁים עֲרִירִים וְשְׁלֹשִׁים עֲרִירִים
Jud. x. 4: ¹⁰² לָהֶם
306. Mi. i. 10: ¹⁰³ כָּכֹ אֵל תִּבְכֶּה
307. וַיֹּאמֶר יְהוֹשֻׁעַ מָה עֲכָרְתָּנוּ וְעָכָרְךָ יְהוָה . . . עַל כֵּן קָרָא שֵׁם
Jos. vii. 25, 26: הַמָּקוֹם הַהוּא עֵמֶק עֶכּוֹר
- LXX (cod. BF al.), καὶ εἶπεν Ἰησοῦς τῷ Ἀχάρ.¹⁰⁴
308. Is. xv. 5 (Jer. xlviii. 5): מַעְלָה הִלַּחִית בְּכָבִי יַעְלָה בּוֹ
309. Is. xxi. 2: עָלִי עֵילָם

¹⁰⁰ Wellhausen, *Text der Bücher Samuelis*, conjectures for עַד כִּי, עַד הֵנָּה (or עֲזָרָה), "Witness may it be that Jahveh hath helped us."

¹⁰¹ Besides the alliteration there is perhaps also a play upon the etymology of עֶרְעֵר, 'laid bare,' from עָרַר; cf. Jer. xlviii. 6, כְּעֶרְוֵךְ בְּסֶדֶד, Dillm. takes the word here also as an appellative.

¹⁰² As if from a sing. עָרַר (as חָלִיל), instead of עָרִירִים for the sake of the paronomasia.

¹⁰³ Most modern commentators since Reland (*Palaestina illustr.* 534 ff.), "In Acco do not weep," considering כָּכֹ a contraction [or corruption] of כָּעֵצוֹ. On the LXX see Volders, in *ZATW*, IV., 4.

¹⁰⁴ So also 1 Chr. ii. 7, the name is changed to adapt it to the explanation: וַיִּבְנֵי בְרָמִי עֶכְרָה עוֹבֵר יִשְׂרָאֵל.

310. Gen. xix. 38: ותקרא שמו בן-עמי הוא אבי בני עמון

311. ויאמר אין קול ענות גבורה ואין קול ענות חלושה קול ענות
Ex. xxxii. 18: אנכי שמע

And he (Moses) said: It is not the shout of strength (*i.e.* of the victorious in battle), nor is it the cry of weakness (*i.e.* of the defeated); it is the voice of singing (around the golden calf) that I hear.

312. Ruth i. 21: למה תקראנה לי נעמי ויהוה ענה כי

313. Is. x. 30: ענייה ענתות
Poor Anathoth (sc.: listen **הקשיבי**)! — Vulg. paupercula Anathoth.¹⁰⁵

314. ענן וערפל
Dt. iv. 11, v. 19; Ez. xxxiv. 12; Joel ii. 2; Zeph. i. 15;
Ps. xcvii. 2; Job xxxviii. 9.¹⁰⁶

315. ארץ עפתי כמו אפל צלמות ולא סדרים ותפע כמו אפל
Job x. 22.

(Before I depart into) the land of deep darkness, like darkness itself, of the shadow of death and of confusion, and when it is bright it is like darkness. — LXX, *εις γην σκοτους αἰωνίου, οὐ οὐκ ἔστιν φέγγος οὐδὲ ὄρα ν ζωὴν βροτῶν.*

316. Gen. xviii. 27: ואנכי עפר ואפר
Cf. Job xxx. 19, xlii. 6.

317. Mi. i. 10:¹⁰⁷ בבית לעפרה עפר התפלשתי (התפלשי) (qere)
In Beth-le-Aphrah (Dust-home) bestrew thyself with dust (kethib, I have bestrewed myself). — LXX, *γην καταπάσασθε κατὰ γέλωτα*¹⁰⁸ ὑμῶν.

318. 1 Chr. iv. 9: ואמו קראה שמו יעבץ לאמר כי ילדתי בעצב
Vs. 10:¹⁰⁹ ועשיתי מרעה לבלתי עצבי

¹⁰⁵ Pesh., Ew., Dillm., and Cheyne: "Answer her."

¹⁰⁶ Schwally, in *ZATW*, X., 178, suggests the pointing ערפל after the analogy of ערפל, ארץ, ארץ, which is also favored by Syr. ערפל.

¹⁰⁷ The parallelism favors the qere (Imv.). Hitz thinks that the kethib arose out of the intended allusion to פלשת (cf. on No. 63).

¹⁰⁸ עפר; cf. on No. 306 and Vollers, *l.c.*

¹⁰⁹ Perhaps יעבץ is an old nominal form from a lost stem עבץ, and being at a loss to explain it, the author connected it with עצב, which contains the same consonants; or, the name was originally יעצב, and was altered on account of its unfavorable signification to יעבץ by transposition.

319. 2 Ki. xvii. 4: וַיִּעְצְרוּהוּ מֶלֶךְ אַשּׁוּר וַיֹּאפְרוּהוּ בֵּית כְּלָא
LXX, καὶ ἐπολιόρκησεν αὐτόν; Vulg. obsedit (= וַיִּעְצְרוּהוּ).¹¹⁰
320. Dt. xxxii. 36: וְאִפְסָה עֵצוֹר וַעֲוֹב
Cf. 1 Ki. xiv. 10, xxi. 21; 2 Ki. ix. 8, xiv. 26.
- 321^a. וְאַחֲרֵי כֵן יֵצֵא אֶחָיו וַיְדוּ אֶחָתָם בְּעֵקֶב עֲשׂוֹ וַיִּקְרָא שְׁמוֹ יַעֲקֹב
Gen. xxv. 26.
- 321^b. וַיֹּאמֶר הִכִּי קָרָא שְׁמוֹ יַעֲקֹב וַיַּעֲקֹבֵנִי זֶה פְּעָמִים
Gen. xxvii. 36
- 321^c. בְּבִטָּן עָקֵב אֶת אֶחָיו
Hos. xii. 4:
- 321^d. וַיִּתְּתֵר יַעֲקֹב לְבָדּוֹ וַיֹּאבֶק אִישׁ עִמּוֹ
Gen. xxxii. 25:
322. וַעֲקֹרֶן תַּעֲקֹר
Zeph. ii. 4:
323. נִכְרַת יִהְיֶה לְאִישׁ אֲשֶׁר יַעֲשֶׂנָה עֵר וְעֵנָה
Mal. ii. 12:
Jahveh will cut off to the man that doth it (marry a foreign woman) a waker (or caller) and answerer. — LXX, ἐξολοθρεύσει κύριος τὸν ἄνθρωπον τὸν ποιῶντα ταῦτα ὥς καὶ ταπεινωθή (? = עַד עֵנָה). — Vulg. magistrum et discipulum.¹¹¹
324. בְּקוֹמוֹ לַעֲרֹךְ הָאָרֶץ
Is. ii. 19, 21:
325. עֲשֵׂה עֵשׂ כְּסִיל וְכִימָה
Job ix. 9:
Cf. for the last words, xxxviii. 31; Am. v. 8.
326. וַיִּקְרָא שֵׁם הַבָּאָר עֵשֶׂק כִּי הִתְעַשְּׂקוּ עִמּוֹ
Gen. xxvi. 20: ¹¹²
327. עֲשֵׂשָׁה מִכֶּעַם עֵינֵי עֲתָקָה בְּכָל צוּרֵרִי
Ps. vi. 8:

פ

328. לֶחֶם לֶחֶם פֶּאֶר תַּחַת אֶפֶר שִׁמֶן שִׁשׁוֹן תַּחַת אֶבֶל מַעֲטָה תִּדְלָה
תַּחַת רוּחַ כְּהֵה וּקְרָא לָהֶם אֵילֵי הַצֹּדֵק מַטֵּעַ יִהְיֶה לְהַתְּפֹאֵר
Is. lxi. 3.¹¹³
329. וַיִּשְׁנוּ עִם אֶחָד מִפְּזָר וּמִפְּזָר בֵּין הָעַמִּים
Esth. iii. 8:

¹¹⁰ Klostermann, וַיִּעְצְרוּהוּ; cf. xxv. 1.

¹¹¹ So Luth., A. V., *al.*, following the rabbinical interpretation, *Shabb.*, 55 *b*. Orelli takes עַר as ptc. qal in transitive sense, 'caller.' It is probably a proverbial phrase.

¹¹² Syr. אַתְעַסֵּק, according to Professor Haupt, primarily, 'show one's self hard, obstinate,' then 'quarrel'; in Arab. *'asīqa*; 'love,' originally, 'be hard in love'; *'asīqa*, 'be bent on a thing, be interested in a matter'; perhaps loanword from Aram. עֲסָק, 'business, concern.'

¹¹³ Bickell transposes מַעֲטָה to the place before אֶבֶל: "oil of joy for the raiment of mourning, a song of praise for a failing spirit."

330. Is. xxiv. 17 : פחד נפסת נפח עליך יושב הארץ
Cf. vs. 18 ; Jer. xlviii. 43 ; Job xxii. 10 ; Lam. iii. 47.
331. Gen. x. 25 (1 Chr. i. 19) : שם האחד פלג כי בימיו נפלגה הארץ
332. Ps. cxli. 7 : כמו פלח ובקע בארץ
333. Jer. xlv. 14 : ולא יהיה פליט ושריד
Cf. Lam. ii. 22 ; Jer. xlii. 17 ; Jos. viii. 22.
334. 1 Sam. xxi. 3 : ¹¹⁴ אל מקום פלגי אלמני
Cf. 2 Ki. vi. 8 ; Ru. iv. 1.
335. ויקרא שם המקום פניאל (פנואל v. 32) כי ראיתי אלהים פנים
Gen. xxxii. 31 : אל פנים
336. ואמרתם ובח פסח הוא ליהוה אשר פסח על בתי בני ישראל
Ex. xii. 27. ¹¹⁵
337. וישם את פסל הפסל אשר עשה בבית האלהים
2 Chr. xxxiii. 7.
- 338^a. ואת שם השני קרא אפרים כי הפרני אלהים בארץ עניי
Gen. xli. 52.
- 338^b. Hos. ix. 16 : הנה אפרים שרשם יבש פרי כל יעשון
- 338^c. Hos. xiii. 15 : ¹¹⁶ כי הוא בין אחים ופריא
- 338^d. Hos. xiv. 9 : אפרים . . . ממני פריד נמצא
339. Lev. xiii. 45 : בגדיו יהיו פרמים וראשו יהיה פרוצ
Cf. x. 6, xxi. 10.
340. Job xvi. 12 : שלו הויתי ויפרפרני ואחו בערפי ויפצפצני

¹¹⁴ Contracted פלמוני, Dan. viii. 13. Cf. Syr. פלן, Arab. *fulān*. The Assy. *pul-pul* is a reduplication of the old Arabic dialect form *ful*, which is used by poets in the Vocat., instead of *fulān*; see Haupt in *Beitr. zur Assyriologie*, I., 114, rem., and Johns Hopkins Univ. Circ. No. 29, p. 51; also Frd. Delitzsch, *Assyr. Wörterb.*, p. 334, and *Zeitschr. für Keilschriftf.*, II., 320.

¹¹⁵ פסח, in Syr. פצח; Arab. *faṣḥa*, with weakening of the original פ to צ by partial assimilation of the sibilant to the פ (as Professor Haupt explains it); Eth. *faṣḥa*, in the III. form *tafaṣḥa*, means in the other Semitic dialects, 'be lucid, bright, shining,' then 'be joyous, festive.' פסח may thus originally have had the meaning of 'feast, festival day,' so that the explanation of the word given in Exodus would be based on a popular etymology. In Hebrew the stem denotes also motion, walking; cf. 2 Sam. iv. 4; 1 Ki. xviii. 21.

¹¹⁶ Instead of פרה, to agree better with the consonants in the name אפרים.

341. ותאמר מה פרצת עליך פרץ ותקרא שמו פרץ
Gen. xxxviii. 29.
Cf. 2 Sam. v. 20 (1 Chr. xiv. 11), vi. 8 (1 Chr. xiii. 11).
342. סוסים ופרשים ופרדים נתנו עובדיך
Ez. xxvii. 14 : ¹¹⁷
343. ופשו פרשיו
Hab. i. 8 :
344. פתאם יבא אידו פתע ישבר
Prov. vi. 15 :
Cf. פתע פתאם, Nu. vi. 9 ; Is. xxix. 5, xxx. 13.
345. יפת אלהים ליפת
Gen. ix. 27 :
346. ותאמר רחל נפתולי אלהים נפתלתי עם אחתי גם יכלתי ותקרא
שמו נפתלי
Gen. xxx. 8 : ¹¹⁸

צ

347. לא יצאה יושבת צאן
Mi. i. 11 :
348. הצאצאים והצפיעות
Is. xxii. 24 : ¹¹⁹
The scions and the offshoots.
349. יהוה צבאות מפקד צבא מלחמה
Is. xiii. 4 :
350. ביום ההוא יהיה יהוה צבאות לעשרת צבי ולצפירת תפארה
לשאר עמו
Is. xxviii. 5 :
351. צבע רקמתים לצוארי שלל
Jud. v. 30 : ¹²⁰
352. צרו צעדינו
Lam. iv. 18 :
353. ותבן צור מצור לה
Zech. ix. 3 : ¹²¹
Cf. מבצר צר, Jos. xix. 29.
- 354^a. ויפל אברהם על פניו ויצחק . . . : אכל שרה אשתך ילדת לך
בן וקראת את שמו יצחק
Gen. xvii. 17, 19 :
- 354^b. ותאמר שרה צחק עשה לי אלהים כל השמע יצחק לי
Gen. xxi. 6.

¹¹⁷ LXX omits פריים. Cornill considers פרשים a corrupt repetition of פריים but פרשים is distinguished from סוסים as *fast, swift* horses. In Assy. *parāšu* means (in Niph.) 'fly off, hasten away.' The stem פיר in Assy. implies vehemence, then swiftness.

¹¹⁸ The form נפתולים, which occurs only here, was coined perhaps to agree in sound with the name, and to distinguish it from נפתלים, 'the crooked ones.'

¹¹⁹ These words are lacking in LXX.

¹²⁰ For שלל, Ewald and Barth conjecture שגל, 'lady'; sc. Sisera's wife.

¹²¹ "A paronomasia, and, at the same time, containing a double meaning, bulwark, and siege." Stade in *ZATW*, I., 48 f.

- 354°. Gen. xxvi. 8 : וִירָא וְהָנָה יִצְחָק מִצְחָק אֶת רַבְקָה אִשְׁתּוֹ
 בארץ צִיָּה וְצִלְמוֹת
 355. Jer. ii. 6 : בארץ צִיָּה וְצִמָּא
 356. Ez. xix. 13 : וּפְגָשׁוּ צִיִּים אֶת אֵיִים
 357. Is. xxxiv. 14 : וּבָאוּ בּוֹ צִיִּים כְּתִים
 358. Dan. xi. 30 : ¹²²
 Theod., καὶ εἰσελεύσονται ἐν αὐτῷ οἱ ἐκκορευόμενοι Κίτιοι
 (= הַצִּיָּאִים). Cf. Nu. xxiv. 24, וְצִיִּים מִיַּד כְּתִים.
 359. Jon. iv. 6 : לְהוֹת צֵל עַל רֹאשׁוֹ לְהַצִּיל לוֹ מִרְעָתוֹ
 יֵשׁ . . . מִצִּי מִים לְצִמָּאוֹן
 360. Ps. cvii. 33 : ¹²³
 361. Zech. vi. 12 : ¹²⁴ הִנֵּה אִישׁ צִמַּח שְׁמוֹ וּמִתְחַתּוֹ יִצְמַח
 צִמַּח כָּלִי יַעֲשֶׂה קֶמֶח
 362. Hos. viii. 7 :
 363. הִנֵּה נָא הָעִיר הַזֹּאת קָרְבָּה לְנוֹם שְׁמָהּ וְהוּא מִצְעָר אִמְלָטָה
 נָא שְׁמָהּ הֲלֹא מִצְעָר הוּא . . . : עַל כֵּן קָרָא שֵׁם הָעִיר
 צוֹעֵר
 Gen. xix. 20, 22 : ¹²⁵
 364. Gen. xxxi. 49 : ¹²⁶ וְהִמְצַפָּה אֲשֶׁר אָמַר יִצְחָק יְהוָה בֵּינִי וּבֵינְךָ
 365. Jud. v. 4 : יְהוָה בְּצִאתָךְ מִשְׁעִיר בְּצִעְדְּךָ מִשְׁדָּה אָדוֹם
 Cf. Ps. lxxviii. 8.
 366. Prov. xiii. 22 : וְצִפּוֹן לְצַדִּיק חֵיל חֹמָה
 367. Ps. xxxii. 7 : אַתָּה סֹתֵר לִי מִצָּר תַּצְרֵנִי רִנִּי פִלַּט תְּסֹבְבֵנִי
 Thou art my hiding place, from trouble wilt thou protect me,
 with songs of deliverance wilt thou compass me about. —
 LXX, σύ μου εἰ καταφυγὴ ἀπὸ θλίψεως τῆς περιεχούσης με
 (= תַּצְרֵנִי), τὸ ἀγαλλιάμα μου, λύτρωσαί με ἀπὸ τῶν κυκλω-
 σάντων με. ¹²⁷

¹²² For צִיִּים, Graetz (*Monatschrift*, 1886, p. 547) would read צִירִים, messen-
 gers. — Jer. xlviii. 9, נָצַח תָּצַח is prob. to be emended after LXX, נָצַח תָּצַח; see
 Schwally, *ZATW*, VIII., 197, n. 3.

¹²³ The reverse order, vs. 35; Is xli. 18.

¹²⁴ Professor Haupt, who refers Ps. cxxxii. to Zerubbabel, sees in Ps. cxxxii. 17,
 יֵשׁ אֶצְמִיחַ קֶרֶן, "There will I make a horn to sprout," etc., an allusion to צִמַּח.

¹²⁵ מצער, instead of the more usual קִטְנָה, to play on the name of the city.

¹²⁶ In the preceding, nothing has been said about a מצפה. Ewald therefore
 (*Komposition der Genes.*, p. 64) conjectured והַמִּצְבָּה הַמְצַפָּה, "And the pillar
 he called Mizpah."

¹²⁷ רִנִּי chimes on both sides with מצר and רִנִּי. The two Inff. רִנִּי and פִלַּט
 are used in Genit. relation, and the former stands in the Plur.

368. Prov. xxiv. 10 : הִתְרַפִּיתָ בְּיוֹם צָרָה צָר כַּחֲכָה
 "If thou art faint in the day of adversity — thy strength is narrow" (Del.).¹²⁸
369. Is. xxx. 6 :¹²⁹ בָּאֲרֶץ צָרָה וְצוֹקָה לָבִיא וְלִישׁ
 Cf. Prov. i. 27 ; צָרָה וּמְצוּקָה, Zeph. i. 15 ; Job xv. 24 ; לָבִיא
 וְלִישׁ, Job iv. 11.
370. Hos. xiii. 12 : צָרוּר עֵז אִפְרַיִם צָפוֹנָה חֲטָאוּ

ק

371. Is. xxxiv. 11 : וִירְשׁוּהָ קָצֵת וְקִפּוֹד
 Cf. Zeph. ii. 14.
372. Hos. ix. 6 : כִּי הִנֵּה הִלְכוּ מִשָּׁד מִצְרַיִם תִּקְבְּצֵם מִן הַתְּקִבָּרִים
373. כֹּה אָמַר יְהוָה . . . אֵל אֲחָאָב בֶּן קוֹלֵיהָ . . . וְלָקַח מֵהֶם קָלָלָה
 . . . לֵאמֹר יִשְׁמַךְ יְהוָה בְּצִדְקָתוֹ וּבְאַחָב אֲשֶׁר קָלַם מֶלֶךְ
 Jer. xxix. 21, 22 : בְּכָל בָּאֵשׁ
374. 2 Ki. iv. 31 : וְאִין קוֹל וְאִין קָשָׁב
375. וַיִּקָּם יְהוָה אֶת דְּבָרוֹ אֲשֶׁר דִּבֶּר וַאֲקוּם תַּחַת דּוֹד אָבִי
 1 Ki. viii. 20 (2 Chr. vi. 10).
376. Jer. xii. 13 : וּרְעוּ חֲטִיִּים וְקִצִּים קִצְרוּ
377. Is. xxii. 5 : מִקְרָקֶר קֶר וְשׁוֹעַ אֶל הָהָר
 Kir undermineth, and Shoa is at the mount.¹³⁰
378. וַיֹּאמֶר מֶה אַתָּה רֹאה עִמּוֹם וְאָמַר כְּלוֹב קִיץ וַיֹּאמֶר יְהוָה אֵלַי
 בָּא הַקֵּץ אֶל עַמִּי יִשְׂרָאֵל
 Am. viii. 2 :
379. כִּי עַל קִיץ וְקִצְרֵךְ הִידָד נָפַל . . . וּבְכַרְמִים לֹא יִרְנֵן וְלֹא
 יִרְעֶעַ יֵין בִּיקְבִּים לֹא יִדְרֶךְ הַדְרֶךְ הִידָד הַשְּׁבִתִי
 Is. xvi. 9, 10.¹³¹
 Cf. Jer. viii. 20 (קִצִּיר, קִיץ) ; Ps. xcv. 1 (רִנֵּן, רוֹעַ).
380. Job xxiv. 18 : קָל הוּא עַל פְּנֵי הַמַּיִם תִּקְלָל חֲלָקְתָם בָּאֲרֶץ

¹²⁸ LXX divide and read differently.¹²⁹ Professor Haupt identifies לִישׁ with Assy. *nēšu*; ל and ל often interchange in the Semitic languages.¹³⁰ So Ewald, *Propheten*², Cheyne.¹³¹ Besides the alliteration of הִידָד with הַדְרֶךְ, there is a striking contrast implied in the latter word: the joyous shout of the vintagers (the primary meaning of the word) has ceased (v. 10), the fierce cry of the invading enemies has surprised them (v. 9); cf. the parallel passage in Jer. xlvi. 32 f., הִידָד לֹא הִידָד.

- ותלד את קִין ותאמר קִנִּיתִי איש את יהוה
 381. Gen. iv. 1 :
 וירא את הקני וישא משלו ויאמר איתן מושבך ושים בסלע
 382. קִנִּי
 Nu. xxiv. 21 :
 קֵץ בא בא הקֵץ הקֵץ אליך
 383. Ez. vii. 6 :
 LXX and Cornill read only קֵץ.
 שבעת קלון מִכְבוֹד . . . ויקללון על כְּבוֹדֶךָ
 384. Hab. ii. 16 :¹³²
 יתן כעפר חרבו כֶּקֶשׁ נִדְף קִשְׁתו
 385. Is. xli. 2 :¹³³
 He maketh like dust their (the enemies of Cyrus) sword, like
 driven stubble their bow. Cf. Job xli. 20.
 קִשְׁרֵם על אצבעותיך כְּתָבָם על לוח לבך
 386. Prov. vii. 3 :

ר

- ותקרא שם יהוה הדבר אליה אֵתָה אֵל רָאִי כי אמרה נָם הָלָם
 387. רָאִיתִי אֶת־רִי רָאִי : על כן קרא לבאר לְחִי רָאִי
 Gen. xvi. 13, 14.¹³⁴
 ויחל שלמה לבנות את בית יהוה בירושלם בהר הַמִּזְבֵּיחַ אֲשֶׁר
 388. נִרְאָה לְדוֹד אֲבִיהוּ
 2 Chr. iii. 1 :¹³⁵
 ותקרא שמו רְאוּבֵן כי אמרה כי רָאָה יהוה בעֲנִי
 389. Gen. xxix. 32.¹³⁶

¹³² ἀπ. λεγ. for קלקלון (from קלל), to suggest קיא קלון (Keil, Lange and Orelli); Vulg. vomibus ignominiae; cf. Stade, § 124^a.

Professor Haupt kindly calls my attention to the conjecture of E. Nestle in his *Marginalien und Materialien*, Tübingen, 1893, p. 1, that Gen. i. 9, 10, should be read יָקְרִי, instead of יָקִין; also 2 Chr. i. 16; Lev. xi. 36; Ex. vii. 19, מִקְרָה, instead of מִקוֹה, comparing the Arabic *qaray*, to collect water in a reservoir; *qariyyun*, canal; *magran*, a place where water is collected. If this conjecture be adopted, then there would be a paronomasia in Jer. iii. 17; יִקְרָאֵי בעת ההיא יִקְרָאֵי לירושלם כסא יהוה ויִקְרֶה אליה כל הגוים.

¹³³ Reading after the LXX: קִשְׁתָּם and חִרְבָּם.

¹³⁴ See Dillm.; Wellhausen's emendation and interpretation do not accord with the explanation of the name.

¹³⁵ Not was shown (the place), for which the Hoph. would be used, but appeared; the subject, Jahveh, is easily supplied from the preceding; the reference is to the event related in 2 Sam. xxiv. 16. For the derivations of הַמִּזְבֵּיחַ, cf. Ges., *Thes.*; Grill, in *ZATW*, IV., 145. — A play upon מִרְיָה and רִאָה is, according to Dillm., also to be recognized in Gen. xxii. 1, 8, 14.

¹³⁶ Lagarde, *Onomast. Sacra*, II., 95, suggests the reading רְאִיָּן, as a corrupted Plur. fract. after the analogy of forms like מִרְיָן, and attempts to derive its meaning from the Arabic. — רְאָהָךְ, “to look upon with compassion”; so 1 Sam. i. 11; Ps. cvi. 44.

390. Zech. ix. 5 : ¹⁸⁷ תָּרָא אֲשַׁקְלֹן וְתִירָא
391. Prov. xxii. 3 (xxvii. 12) : ¹⁸⁸ עָרוֹם רָאָה רָעָה וְנִסְתָּר
392. Job xxiii. 6 : הִכָּרֵב כַּח יָרִיב עַמִּי
393. Hab. iii. 2 : בָּרָנוּ רַחֵם תּוֹכּוֹר
394. Joel ii. 10 : לִפְנֵי רִגְזָה אֶרֶץ רָעָשׁוּ שָׁמַיִם
Cf. Is. xiii. 13, xiv. 16 ; Ps. lxxvii. 19 ; Job xxxix. 24.
395. Is. xv. 4 : ¹⁸⁹ עַל כֵּן חָלְצִי מוֹאָב יָרִיעוּ נַפְשׁוֹ וְרָעָה לוֹ
Therefore Moab's warriors wail, his soul quailleth within him. —
LXX, διὰ τοῦτο ἡ ὁσφὺς (= חָלְצִי) τῆς Μωαβίτιδος βοᾷ, ἡ ψυχὴ
αὐτῆς γνῶσεται (= וְרָעָה).
396. Ps. xxxiv. 11 : כְּפִירִים רָשׁוּ וְרָעִבוּ
397. וִיקְרָא שְׁמָה רַחֲבַת וַיֹּאמֶר כִּי עֲתָה הִרְחִיב יְהוָה לָנוּ
Gen. xxvi. 22.
398. Dt. xxiv. 6 : לֹא יִחַבֵּל אִישׁ רֵחִים וְרֵכֶב
399. קִרָּא שְׁמָה לֹא רִחְמָה כִּי לֹא אוֹסִיף עוֹד אֶרְחֵם אֶת בֵּית יִשְׂרָאֵל
Hos. i. 6.
Cf. ii. 5.
400. Jud. vi. 32 : וִיקְרָא לוֹ בַּיּוֹם הַהוּא וְרַפְעֵל לֵאמֹר יָרֵב בּוֹ הַפַּעַל
401. Job xiv. 9 : מְרִית מִים יִפְרִית
402. Gen. viii. 21 ¹⁴⁰ (thirty-eight times in the O. T.) : רִית נִיחַם
403. Ps. xv. 3 : לֹא עָשָׂה לְרָעָהּוּ רָעָה
Cf. xxviii. 3 ; Zech. viii. 17 ; Prov. iii. 29.
404. Prov. xiii. 20 : וְרָעָה כְּסִילִים יָרוּעַ
LXX, γυνωσθήσεται (= וְיָרַע).
405. Prov. xviii. 24 : אִישׁ רָעִים לְהִתְרוֹעֵעַ
Wanting in the LXX ; Theod., ἀνῆρ ἐταιριῶν τοῦ ἐταιρεύσασθαι ;
Gr. Ven., ὥστε ἀλαλάζειν.

¹⁸⁷ Similar combinations of רָאָה with יָרָא : Is. xli. 5 ; Ps. xl. 4, lii. 8, cxii. 8 ; Job vi. 21, xxxvii. 24 (accidental, Gen. xlii. 35 ; Ex. xiv. 13, 31 ; Dt. xx. 1, xxviii. 10 ; 1 Sam. xxviii. 5, 13 ; 2 Sam. xiii. 28 ; 1 Ki. iii. 28).

¹⁸⁸ Similar combinations of רָאָה (יָרָא) with רָעָה (רָע) : Ex. x. 10 ; Ps. xxiii. 4, xlix. 6, xc. 15 ; Prov. xxiv. 18 ; Neh. ii. 17.

¹⁸⁹ יָרַע only here, and the derivative יָרִיעָה, 'curtain.'

¹⁴⁰ For נִיחַם, from נִיחַ, a formation like נִיצֵץ.

406. 1 Chr. vii. 23 : ויקרא את שמו בְּרִיעָה כִּי בְרָעָה הִתָּה בְּבִיתוֹ
 407. וַיְהִי . . . דָּבַר עָלֶיךָ רָעָה בְּגִלָּל רָעַת בֵּית יִשְׂרָאֵל
 Jer. xi. 17.
 408. Prov. xiv. 32 : ¹⁴¹ בְּרָעַתוֹ וַיְדַחָה רָשָׁע
 409. Is. xxix. 6 : מִמֶּנּוּ יִהְיֶה צָבָאוֹת תִּפְקֹד בְּרָעָם וּבְרָעָשׁ
 410. Jud. x. 8 : וַיִּרְעָצוּ וַיִּרְאָצוּ
 411. Ez. xvii. 20 : וּפְרָשְׁתִּי עָלָיו רָשָׁתִּי
 Cf. Lam. i. 13.

ש

412. Ex. xxii. 8 : עַל שֶׁהָ עַל שְׁלֵמָה
 413. 1 Ki. xviii. 27 : ¹⁴² כִּי שִׁיחַ וְכִי שִׁיג לֹו
 414. Lam. iv. 21 : שִׁישִׁי וְשִׁמְחִי בַת אָדָם
 Cf. Ps. xl. 17 (lxx. 5) ; שָׁשׂוֹן וְשִׁמְחָה, Is. xxii. 13, xxxv. 10, li. 11, Jer. vii. 34, xv. 16, xvi. 9 ; Zech. viii. 19 ; Ps. li. 10 ;
 וְשִׁשׁוֹן, Esth. viii. 16, 17.
 415. וַתֹּאמֶר לֹאֵה נָתַן אֱלֹהִים שָׁכָרִי . . . וַתִּקְרָא אֶת שְׁמוֹ יִשְׁשָׁכָר
 Gen. xxx. 18. ¹⁴³
 416. Eccl. ix. 5 : ¹⁴⁴ וְאִין עוֹד לֶחֶם שָׁכָר כִּי נִשְׁכַּח וְכָרֶם
 417. Gen. xxxi. 27 : וְאֶשְׁלַחְךָ בְּשִׁמְחָה וּבְשִׁירִים
 Cf. 2 Chr. xxiii. 18.
 418. Is. lv. 12 : כִּי בְּשִׁמְחָה תִּצְאוּ וּבְשָׁלוֹם תִּבְלֹוּ
 Cf. Prov. xii. 20.
 419^a. וַיֵּצֵא הָרֹאשׁוֹן אֶדְמוֹנִי כָּלֹו בְּאֶדְרֶת שִׁעָר וַיִּקְרָאוּ שְׁמוֹ עֶשֶׂו
 Gen. xxv. 25.
 419^b. Gen. xxvii. 11 : הֵן עֶשֶׂו אָחִי אִישׁ שְׁעִיר
 420. Job xxvii. 21 : וַיִּשְׁאַהֲוּ קָרִים וַיִּשְׁעֲרֵהוּ מִמְּקוֹמוֹ

¹⁴¹ Similar combinations: xii. 21, xiii. 17, xv. 28, xi. 5; Ps. vii. 10, x. 15, xxxiv. 22; Is. iii. 11.

¹⁴² שׁ is ἀπ. λεγ.; Klost. omits.

¹⁴³ On the pronunciation and derivation of the name, see Delitzsch *in loc.*

¹⁴⁴ שכר (instead of חלק or יתרון, which are elsewhere used in Eccl.) perh. for the sake of the paronomasia with וכרם.

421. Job xxvii. 23 : ¹⁴⁵ יִשְׁפַּק עָלֵינוּ כְּפִימוֹ וַיִּשְׂרַק עָלֵינוּ מִמְּקוֹמוֹ
 422. Is. i. 23 : שְׂרִיף סוֹדְרִים
 "Thy law-makers are law-breakers" (Cheyne). Cf. Hos. ix. 15.
 423. 2 Ki. xxiv. 12 : ¹⁴⁶ וְשָׂרִיו וְסָרִיסָיו
 424. וַיֹּאמֶר לֹא יַעֲקֹב וַאֲמַר עוֹד שִׁמְךָ כִּי אִם יִשְׂרָאֵל כִּי שְׂרִיתָ עִם
 אֱלֹהִים וְעַם אֲנָשִׁים וְתוֹכֵל
 Gen. xxxii. 29 :
 425. Mi. vii. 3 : הֲשֵׁר שׁוֹאֵל וְהִשְׁפֹּט בְּשָׁלוֹם
 Cf. Ex. ii. 14.

ש

426. Zeph. i. 15 : יוֹם שָׂאָה וּמִשׁוֹאָה
 Cf. Job xxx. 3, xxxviii. 27.
 427. 1 Sam. i. 20 : ¹⁴⁷ וַתִּקְרָא אֶת שְׁמוֹ שְׁמוּאֵל כִּי מִיְהוָה שְׁאֵלְתִּיו
 428. וַיִּתֵּן יְהוָה לִי אֶת שְׁאֵלְתִּי אֲשֶׁר שְׁאֵלְתִּי מֵעַמּוֹ : וְגַם אֲנִי
 הִשְׁאֵלְתִּיהוּ לַיהוָה
 1 Sam. i. 27, 28 :
 429. הִשְׁאֵלְתִּי בֶן מֵאֵת אֲדֹנִי הֲלֹא אִמַּרְתִּי לֹא תִשְׁלַח אֹתִי
 2 Ki. iv. 28. ¹⁴⁸
 430. Jer. xlviii. 11 : ¹⁴⁹ שְׁאֵנָן מוֹאֵב מִנְעוּרָיו וּשְׁקֵט הוּא אֶל שְׁמֶרְיוֹ
 Cf. xxx. 10 (xlvi. 27).
 431. Is. xxiv. 12 : נִשְׁאָר בַּעִיר שְׁמָהּ וּשְׂאִיָּה יָבֵת שְׁעָר
 432. Lam. iii. 47 : הַשָּׂאת וְהַשְׁכֵּר

¹⁴⁵ "The accumulation of the terminations *émo* and *ómo*," says Delitzsch, "give a thunderous roll and an impress of gloom to this conclusion of the description of judgment, as in the Psalms these terminations uniformly recur where moral depravity is mourned over, and divine judgment threatened (*e.g.* Ps. xvii., xlix., lviii., lix., lxxiii.)."

¹⁴⁶ Not קָרִיסוֹ, as קָרִיס stands for קָרִיסִים (form *qattil*), with lengthening of the patach into qameṣ after resolution of the doubling; wherefore the latter is unchangeable. The plur. קָרִיסִים (alongside of קָרִי) is therefore incorrect; cf. the same confusion in פָּרָשִׁים, horses, and פָּרָשִׁים, horsemen, which latter stands for פָּרָרְשִׁים; cf. on No. 342 (Professor Haupt).

¹⁴⁷ Cf. above, § 12, p. 38.

¹⁴⁸ Klostermann thinks that תִּשְׁגָּה (comp. Dt. xxvii. 18) was the original reading.

¹⁴⁹ According to Professor Haupt, not a pīlel form, as usually explained, but simply the stem שָׂאָן with the nominal ending *an*, as in קָרְבָּן, etc.; cf. above on No. 347.

433. Ez. xxxix. 2 : וְשִׁבְבְּתִידָּ וּשְׂאֵתִידָּ
434. Gen. xli. 47 : וְתַעַשׂ הָאָרֶץ בְּשֶׁבַע שָׁנִי הַשָּׂבַע לַקְּמָצִים
Cf. vs. 53, 54.
435. עַל כֵּן קָרָא לַמָּקוֹם הַהוּא בְּאֵר שָׁבַע כִּי שֵׁם נִשְׁבְּעוּ שְׁנֵיהֶם
Gen. xxi. 31.¹⁵⁰
436. Ex. xxii. 9 : או נִשְׁבֵּר או נִשְׁבָּה
Cf. Ez. vi. 9.
437. Ez. vi. 6 :¹⁵¹ וְנִשְׁבְּרוּ וְנִשְׁבְּתוּ גְלוּלֵיכֶם
438. Is. xiii. 6 ; Joel i. 15 : כְּשׁוֹד מְשִׁדֵּי יִבּוֹא
439. Is. li. 19, lx. 18 ; Jer. xlviii. 3 : חֶשֶׁד וְהַשְׁכֵּר
440. Joel i. 10 : שָׁדַד שָׁדָה אָבְלָה אָדָמָה
441. Is. xxxii. 12 :¹⁵² עַל שָׂדִים סִפְּדִים עַל שְׂדֵי חֹמֶר
442. וּבִשְׂדֵפּוֹן וּבִירְקוֹן
Dt. xxviii. 22 ; 1 Ki. viii. 37 (2 Chr. vi. 28) ; Am. iv. 9 ;
Hag. ii. 17.
443. וְהִשִּׁיבוּ אֶל לֶבָם בָּאָרֶץ אֲשֶׁר נִשְׁבּוּ שָׁם וְהִתְחַנְּנוּ אֲלֶיָּהּ
1 Ki. viii. 47 : בָּאָרֶץ שְׁבִיהֶם
Cf. Dt. xxx. 1-3 ; 2 Chr. xxx. 9.
444. בְּשׁוּב יְהוָה אֶת שִׁיבַת צִיּוֹן הֵייוּ כַחֲלָמִים : שׁוּבָה יְהוָה אֶת
שְׁבוּתָנוּ (שְׁבִיתָנוּ) כַּאֲפִיקִים בְּנוֹב (qere)¹⁵³
Ps. cxxvi. 1, 4 :
When Jahveh brought back the captives of Zion we were like
those that dream. Restore, O Jahveh, our prosperity, as
streams in the south country.
445. Jer. iii. 22 : שׁוּבוּ בָנִים שׁוֹכְבִים אֲרָפָא מְשׁוּבְתֵיכֶם
Cf. vs. 12, 14 ; Hos. xiv. 5.

¹⁵⁰ Cf. ch. xxvi. 33, where the name **בֵּאֵר שָׁבַע** is connected with the numeral **שִׁבְעָה**, seven.

¹⁵¹ LXX omits **וְנִשְׁבְּתוּ**.

¹⁵² On the text, see Stade, *ZATW*, IV., p. 267, rem. 1 ; Duhamel, *ad loc.*

¹⁵³ **שִׁיבַת** is prob. transcriptional error for **שְׁבִית**. The phrases **שׁוּב שְׁבִית** and **שׁוּב שְׁבִית**, though frequently confused, are not identical in origin or meaning. **שׁוּב שְׁבִית**, which is pre-exilic, is a *figura etymologica*, meaning 'restore the former condition'; **שׁוּב שְׁבִית**, on the other hand, which originated after the deportation, is a paronomasia, meaning 'bring back the captivity, captives.' In Ps. cxxvi., there is thus a two-fold play in **שׁוּב שְׁבִית**, vs. 1, and **שׁוּב שְׁבִית**, vs. 4. So Professor Haupt.

446. עד מתי תתחמקין תפת השובבה כי ברא יהוה חדשה בארץ
 נקבה תסובב גבר
 Jer. xxxi. 22 : ¹⁵⁴
447. Job v. 21 : ¹⁵⁵ בשוט לשון תחבא ולא תירא משור כי יבוא
448. Is. xxviii. 15, 18 : ¹⁵⁶ שוט שוטף כי יעבור לא יבואנו
449. Ps. xviii. 42 : ישועו ואין מושיע
450. Gen. iii. 15 : ¹⁵⁷ הוא ישופך ראש ואתה תשופני עקב
451. Ps. v. 9 : למען שוררי ה' ישר (הושר kethib) לפני דרכך
 Cf. xxvii. 11.
452. Prov. xii. 25 : ¹⁵⁸ דאנה בלב איש ישחנה ודבר טוב ישמחנה
453. יבבה יהוה בשחפת ובקדחת ובדלקת ובחרחר ובחרב ובשדפון
 ובירקון
 Dt. xxviii. 22 :
454. נתיב . . . לא הדריכתו בני שחן לא עדה עליו שחל
 Job xxviii. 7, 8.
455. Lam. ii. 6 : שחת מעדו שפח יהוה בציון מועד ושבת
456. Job xxxiii. 18 : יחשך נפשו מני שחת וחיתו מעבר בשלח
457. Dan. xi. 22 : וזרעות השטף ישטפו מלפניו
458. אחללה שם אלהים בשיר . . . ותיטב ליהוה משור פר מקרין
 ומפרים
 Ps. lxix. 31, 32 :
459. ותקרא את שמו שת כי שת לי אלהים זרע אחר
 Gen. iv. 25. ¹⁵⁹
460. Ps. cxxxvii. 5 : ¹⁶⁰ אם אשכחך ירושלם תשכח ימיני
461. Cant. iv. 2 : שקלם מתאימות ושכלה אין בהם

¹⁵⁴ LXX presents a different text; see Workman, p. 346.

¹⁵⁵ Hoffmann, מ'שר, the demon of sickness, after Ps. xci. 6. — The combination occurs also Ecclus. xl. 9 : σύντριμμα καὶ μάστιξ.

¹⁵⁶ Duhm surmises that Is. wrote שוט שוטט, the second word as genit., "stachelpeitsche."

¹⁵⁷ Professor Haupt, *Beiträge zur Assyrischen Lautlehre*, p. 101, rem. 6, suggests that in this much-vexed passage there is a play on the words שוף and שאף, תשופני being put for תשאופני, to agree more closely with ישופך. Such anomalies are often met in paronomasia. This explanation removes all difficulties.

¹⁵⁸ In the Talm. *Yoma*, 74^b, the suffix is referred to דאנה, and the word is in a playful manner explained; either he shall shake it off his mind (יסיחנה מרעתו), or he shall tell it to others (ישיחנה לאחרים), and by this relieve his heart.

¹⁵⁹ See above, § 12, p. 40.

¹⁶⁰ Dyserinck emends תיכש; Graetz, better, תכחש; cf. Ps. cix. 24.

462. Job xxi. 23 : ¹⁶¹ כלו שלֹאֲנָן וְשָׁלוֹ
 463. Job iii. 26 : לא שְׁלוֹתִי ולא שְׁקֻמָּתִי
 464. שְׁאֵלוּ שְׁלוֹם יְרוּשָׁלַם יִשְׁלִיו אֲהַבִּיךְ : יְהי שְׁלוֹם בְּחִילְךָ שְׁלוֹהַּ
 Ps. cxxii. 6, 7 : באַרְמְנוֹתֶיךָ
 465^a. 1 Chr. xxii. 9 : כִּי שְׁלֹמֹה יִהְיֶה שְׁמוֹ וְשְׁלוֹם וְשְׁקֵט אֲתָן . . . בִּימֵיו
 465^b. 1 Chr. xxix. 19 : וּלְשֹׁלֹמֹה בְּנֵי תָן לִבָּב שְׁלָם
 466. Prov. vii. 14 : וּבְחֵי שְׁלָמִים עָלִי הַיּוֹם שְׁלָמָתִי נִדְרִי
 467. Jer. xxxiii. 9 : וְהִיתָה לִּי לְשֵׁם שִׁשׁוֹן לְתַהֲלָה וּלְתַפְאֶרֶת
 468. Is. xiv. 22 : וְהִכְרַתִּי לִבְבַל שֵׁם וְשֹׁאֵר
 Cf. וְשֹׁאֲרִית שֵׁם, 2 Sam. xiv. 7.
 469. Eccl. vii. 1 : טוֹב שֵׁם מִשְׁמָן טוֹב
 470. Mal. iii. 20 : וּזְרַחָה לָכֶם יִרְאִי שְׁמִי שְׁמֹשׁ צְדָקָה
 471. Ez. xxiii. 33 : ¹⁶² כּוֹס שְׁמָה וְשִׁמְמָה
 472. Jer. v. 30 : שְׁמָה וּשְׁעֲרוֹתָה . . . בָּאֲרֶץ
 473. Mi. vi. 16 : ¹⁶³ לִמְעַן תִּתִּי אֶתְךָ לְשְׁמָה וְיִשְׁבִּיָהּ לְשִׁרְקָה
 474. Lev. xxvi. 32 : וְהִשְׁמַתִּי אֹנִי אֶת הָאָרֶץ וְשִׁמְמוֹ עָלֶיהָ אֵיבִיכֶם
 Cf. Ez. xii. 19.
 475. Jer. ii. 12 : שְׁמוֹ שְׁמִים
 476. Is. v. 6 : וְעֵלָה שְׁמִיר וְשִׁית
 Cf. vii. 23, 24, ix. 17, x. 17, xxvii. 4.
 477. Ps. xlv. 8 : עַל כֵּן מִשְׁחָךְ אֱלֹהִים אֱלֹהֶיךָ שְׁמֵן שִׁשׁוֹן מִחְבְּרִיךְ
 478. Cant. i. 3 : שְׁמֵן תּוֹרֵךְ שְׁמֵךְ
 479. וַעֲשֵׂה יְהוָה צְבָאוֹת לְכָל הָעַמִּים בְּהַר הַזֶּה מִשְׁתַּה שְׁמָנִים
 Is. xxv. 6 : ¹⁶⁴ שְׁמָרִים שְׁמָנִים מִמְּחִים שְׁמָרִים מִזְּקִים
 480. וְתֹאמַר כִּי שִׁמְעַי יְהוָה כִּי שִׁנוּאָה אֲנִי . . . וְתִקְרָא שְׁמוֹ שְׁמֵעוֹן
 Gen. xxix. 33.

¹⁶¹ Formed from שֹׁאֲנָן by epenthesis (Del.); or transcriptional error for that word (Stade, Merx, Hoffm.).

¹⁶² Other combinations of שְׁמָה וּשְׁמָמָה, xxxii. 15, xxxiii. 28, 29, xxxv. 3, 7.

¹⁶³ Similar combinations of 'ש' וְשִׁרְקָה, Jer. xix. 8, xxv. 9, 18, xxix. 18, xlix. 17, li. 37; the verb, 1 Ki. ix. 8.

¹⁶⁴ "for the sake of assonance" שְׁמָרִים for שְׁמָרִים, חֲלָבִים for שְׁמָנִים (Duhm).

- 481^a. Gen. xvi. 11: וקראת שמו ישמעאל כי שמע יהוה אל עניך
- 481^b. Gen. xvii. 20: ולישמעאל שמעתיך
482. Dt. vi. 3: ושמעת ישראל ושמרת לעשות
483. Prov. xix. 16: שמר מצוה שמר נפשו
Cf. xxi. 23.
484. הוֹחֵלֵתִי : נִפְשִׁי לֹאדֹנִי מִשְׁמָרִים לִבְקָר שְׁמָרִים לִבְקָר
Ps. cxxx. 6.¹⁶⁵
LXX, ἡλπισεν ἡ ψυχὴ μου ἐπὶ τὸν κύριον ἀπὸ φυλακῆς πρῶτας
μέχρι νυκτός (= מִאֲשַׁמֶּרֶת הַבֶּקֶר עַד הָעֶרֶב).
485. Ps. cxix. 117: סֶעֱדֵנִי וְאֹשַׁעַה וְאֹשַׁעַה בַּחֲקִיד תָּמִיד
486. Ez. xxviii. 26: בַּעֲשׂוֹתֵי שְׁפָטִים בְּכָל הַשָּׂאִמִּים אוֹתָם
487. שְׁפָטִים וְשָׁמָרִים
Dt. xvi. 18; Jos. viii. 33; 1 Chr. xxiii. 4, xxvi. 29.
488. Jud. ii. 16: ויִקַּם יְהוָה שְׁפָטִים וַיִּוָּשִׁיעוּם מִיַּד שִׁסְיָהֶם
489. וקִבַּצְתִּי אֶת כָּל הַגּוֹיִם וְהוֹרַדְתִּים אֶל עִמְקֵי יְהוֹשָׁפָט וְנִשְׁפָּטְתִּי עִמָּם שֵׁם
Joel iv. 2:
Cf. vs. 12.
490. Jer. xiv. 6: ופִּרְאִים עֲמְדוּ עַל שְׁפָיִם שָׁאֲפוּ רוּחַ כְּתָנִים
491. Mi. i. 11:¹⁶⁸ עֲבְרִי לָכֶם וַיִּשְׁבַּת שְׁפִיר עָרִיָּה בִשָּׁת
Pass thou away, O inhabitress of Shaphir (Fairtown), stripped
in shame.
492. Is. liv. 8:¹⁶⁷ בִּשְׂצָף קָצָף הִסְתַּרְתִּי פָנִי רָגַע מִמֶּךָ
493. Ezra viii. 29: שְׂקִדוֹ וְשָׁמָרוֹ
494. ואִמַּר מִקֵּץ שְׂקִיד אֲנִי רֹאֶה . . . הִיטַבְתָּ לְרֹאוֹת כִּי שְׂקִיד אֲנִי עַל דְּבָרִי לַעֲשׂוֹתוֹ
Jer. i. 11, 12:¹⁶⁸

¹⁶⁵ See Haupt, *Hebraica*, II., 101 ff.

¹⁶⁶ שְׁפִיר, perhaps for שְׁמִיר, a city in Judah (Jos. xv. 48), in order to play on its appellative meaning (Orelli).

¹⁶⁷ Del., Dillm., Cheyne (cf. Pesh.) consider the *an*. λεγ. שְׂצָף a by-form of שְׂטָף, which is used in a similar connection in Prov. xxvii. 4, preferred here for the sake of the paronomasia with קָצָף. Duhm regards שְׂצָף as a copyist's error.

¹⁶⁸ For שְׂקִיד ¹⁰, Graf reads, with Aq., Sym., and Vulg., מִקֵּץ שְׂקִיד, *virgam vigi-*
lantem.

495. Is. xlix. 10 : לא יבם שָׂרֵב וְשָׂמֵשׁ
 496. Is. xiv. 30 : והִמַּתִּי בִרְעֵב שָׂרֵשֶׁךְ וּשְׂאֲרִיתֶךָ יִהְיֶה
 Cf. 2 Ki. xix. 30, 31.

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497. Is. xxix. 2 : ¹⁶⁹ והִיתָה תִּאֲנִיָּה וְאֲנִיָּה
 Cf. Lam. ii. 5.
 498. Ex. v. 18 : וְתִכֵּן לֹא יִתֵּן לָכֶם וְתִכֵּן לִבְנֵי תִתְּנוּ
 499. Gen. i. 2 : ¹⁷⁰ וְהָאָרֶץ הִיא תִּהְיֶה תְּהוֹ וְבָהוּ
 Cf. Is. xxxiv. 11 ; Jer. iv. 23.
 500. אָכָה כָּל סוֹם בְּתִמְהוֹן וּרְכָבוֹ בְּשִׁנְעוֹן . . . וְכָל סוֹם הַזִּמִּים אָכָה
 Zech. xii. 4 ; cf. Dt. xxviii. 28 : בְּעִנְרוֹן
 501. כָּל תִּפְלָה וְכָל תְּחִנָּה
 1 Ki. viii. 38, 45, 49, 54, ix. 3 (2 Chr. vi. 19, 29).
 502. Jer. vi. 1 : וּבְתִקְצוֹ תִקְעוּ שׁוֹפָר

CLASSIFICATION OF THE CASES OF PARONOMASIA QUOTED IN THE LIST.

1. With regard to the part of speech of the combined words : —

a. *Noun with noun.* — 1, 3, 4, 10, 12, 13, 14, 15, 16, 17, 19, 20, 22, 25, 27, 28, 29, 30, 35, 40, 42, 44, 45, 46, 48, 54, 57, 58, 62, 64, 66, 73, 78, 79, 80, 81, 89, 90, 91, 92, 95, 96, 101, 102, 104, 113, 115, 116, 118, 120, 122, 123, 124, 126, 127, 128, 129, 130, 131, 132, 134, 140, 141, 142, 143, 144, 145, 150, 151, 152, 153, 173, 174, 176, 177, 178, 179, 181, 184, 185, 194, 195, 196, 199, 201, 202, 203, 204, 205, 208, 209, 210, 214, 215, 216, 222, 223, 224, 225, 226, 228, 236, 238, 239, 240, 241, 243, 245, 247, 249, 251, 258, 263, 264, 270, 278, 281,

¹⁶⁹ LXX in Lam.: *ταπεινουμένην καὶ τεταπεινωμένην*, so also Is. iii. 26: *ταπεινωθήσονται* (= עֲנָה?).

¹⁷⁰ The word בָּהוּ occurs in other Semitic cosmogonies. So in Philo Byblius' account of the Phœnician cosmogony, where *Báau* figures as the spouse of *ἀνεμος κοιλία* (C. Müller, *Fragm. Hist. Græc.*, III., 500 f.). Some Assyriologists believe that the word occurs also in the cuneiform inscriptions under the form of Ba'u, the mother of Êa, the lord of the deep ocean, properly a personification of the water (cf. Hommel, *Geschichte Assy. u. Babyl.*, p. 255). According to Professor Haupt (*Beitr. zur Assyriol.*, I., 181, 23), בָּהוּ is equivalent to Assy. *bubûtu* (standing for *buh-buh-matu*), "hunger," properly emptiness (*ASKT*, 89, 22 ; 109, 111), but also the contrary, "food," i.e. what fills out the emptiness (cf. *Descent of Ishtar*, IV. R., 31, 8).

282, 283, 284, 285, 286, 287, 288, 289, 290, 293, 294, 295, 298, 302, 303, 314, 315, 316, 320, 323, 325, 328, 330, 333, 342, 344, 348, 349, 350, 351, 355, 356, 357, 358, 360, 362, 366, 369, 371, 374, 378, 379, 384, 385, 393, 403, 408, 409, 412, 413, 414, 416, 417, 418, 422, 423, 425, 426, 431, 432, 434, 438, 439, 441, 442, 447, 453, 454, 456, 458, 462, 464, 465^a, 467, 468, 469, 470, 471, 472, 473, 476, 477, 478, 479, 486, 487, 488, 492, 495, 496, 497, 498, 499, 500, 501. — 212.

b. Noun with verb. — 21, 32, 33, 53, 56, 59, 61, 107, 121, 125, 137, 138, 139, 159, 160, 162, 167, 172, 189, 217, 227, 244, 248, 261, 265, 268, 270, 274, 275, 276, 279, 292, 299, 324, 325, 343, 352, 359, 366, 367, 368, 375, 380, 391, 392, 401, 404, 405, 411, 431, 440, 444, 448, 449, 451, 457, 466, 475, 490, 494. — 60.

c. Verb with verb. — 2, 24, 26, 34, 36, 41, 43, 46, 50, 51, 55, 74, 82, 88, 94, 98, 99, 100, 105, 106, 109, 111, 112, 119, 133, 148, 155, 157, 163, 168, 171, 182, 186, 187, 193, 196, 203, 207, 213, 242, 250, 254, 256, 259, 267, 269, 277, 280, 285, 291, 319, 327, 332, 339, 340, 365, 367, 370, 372, 379, 386, 394, 395, 396, 410, 420, 421, 429, 430, 433, 436, 437, 443, 450, 452, 455, 460, 463, 482, 485, 493. — 81.

2. With regard to the relation of thought between the combined parts: —

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The following table shows the number of passages in each book of the Old Testament in which paronomasia occur, and the average number to the page of Theile's edition : —

	Number of Pages.	Number of Cases of Paronomasia.	Proportion of Cases of Paronomasia to the Page.		Number of Pages.	Number of Cases of Paronomasia.	Proportion of Cases of Paronomasia to the Page.
Genesis . . .	72.50	68	0.93	Nahum . . .	2.33	6	2.56
Exodus . . .	61.33	15	0.24	Habakkuk . .	2.50	7	2.80
Leviticus . .	43.00	7	0.16	Zephaniah . .	3.00	8	2.67
Numbers . . .	59.50	10	0.17	Haggai . . .	2.00	2	1.00
Deuteronomy .	54.00	27	0.50	Zechariah . .	12.00	7	0.58
Joshua . . .	38.00	9	0.26	Malachi . . .	3.25	2	0.62
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1 Samuel . . .	47.50	8	0.17	Proverbs . . .	27.00	54	2.00
2 Samuel . . .	40.50	14	0.35	Job	32.60	52	1.60
1 Kings . . .	47.00	12	0.25	Canticles . .	5.00	4	0.80
2 Kings . . .	44.50	15	0.33	Ruth	4.75	3	0.62
Isaiah	64.00	130	2.03	Lamentations .	5.75	11	1.91
Jeremiah . . .	80.00	67	0.83	Ecclesiastes .	11.00	9	0.82
Ezekiel	70.50	64	0.90	Esther	12.00	7	0.58
Hosea	9.00	19	2.11	Daniel	23.00	7	0.30
Joel	4.00	13	3.25	Ezra	15.00	3	0.20
Amos	8.00	11	1.38	Nehemiah . . .	20.25	6	0.30
Obadiah . . .	—	—	—	1 Chronicles .	42.50	13	0.31
Jonah	3.50	1	0.29	2 Chronicles .	51.00	12	0.24
Micah	5.50	15	2.73				
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JE	95.00	84	0.88
o.	139.00	15	0.11
Isaiah, cc. i.-xxxv. (cc. xxxvi.-xxxix. being historical) . .	32.00	101	3.16
“ “ xl.-lxvi.	27.00	29	1.07
Zechariah, cc. i.-viii.	6.75	3	0.44
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